The Certainty of the WORLDS of SPIRITS.

Fully evinced by unquestionable Histories of

APPARITIONS AND Witchcrafts,

Operations, Voices, &c.

Proving the Immortality of Souls, the Malice and Miseries of the Devils and the Damned, and the Blessedness of the Justified.

Written for the Conviction of Sadducees & Infidels,

By *RICHARD BAXTER.*

Eph. 6. 12. *We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickednesses in high Places,* (in Celestials.)

Matth. 8. 31, 32. *The Devils besought him, saying, If thou cast us out, suffer us to go away into the Herd of Swine. And he said, Go.*

Luk. 10. 18, 20. *I beheld Satan, as Lightning, fall from Heaven,* &c.

Heb. 2. 14. *Are they not all* (the Angels) *ministring Spirits,* &c.

LONDON, Printed for T. Parkhurst at the *Bible* and *Three Crowns* in *Cheapside*; and J. Salusbury at the *Rising Sun* over against the *Royal Exchange.* 1691.

4.5633

THE PREFACE.

IT ſeemeth hard to unruly Minds, that God ſhould keep Intellectual Souls, ſo ſtrange to the unſeen World of Spirits; that we know ſo little of them, and that our Knowledge of them, is no more by the way of Senſe: But there is in it, much of Gods Arbitrary Soveraign Power, and much of his Wiſdom, and much of his Juſtice, and alſo of his Love.

1. It pleaſed him to make Variety of Creatures: What harmony would there be without Variety? were there nothing but Unity, there would be nothing but God. And various Creatures, muſt have a various Scituation, Reception and Operations: The Fiſhes muſt not

dwell in our Cities, nor be acquainted with our Affairs.

2. We here dwell in Fleſh, in Bodies organized for the Souls Receptions and Perceptions, and Operations: And the Wiſdom of God doth ſuitably diſpoſe of his Communications, and give us that meaſure of Light, which is agreeable to our State: The Sun muſt not ſhine on the Infant in the Womb, nor muſt he there ſee our Buildings and Tradings, and Buſineſs in the World.

3. We have Light here, that is proportionable to our work and intereſt: So much as is neceſſary to our knowing of our ſelves, and our God and Governour, and our *Duty*, and all thoſe hopes that are our neceſſary Motives thereto. Men that will but obſerve the *Operations* of their Souls, may competently know what a Soul or Spirit is: And Men that will but open their Eyes, and conſiderately look about them, may as certainly know that there is a God, as they can know that there is any Being: And Men that cannot but difference Moral Good and Evil, and that know the Duty of Children

Children to Parents, Subjects to Rulers, and Neighbours to Neighbours, may know their Duty to God, and that the performance of it ſhall not be in vain: And if Men will not know all this which they may know, it is juſt with God to leave them to their choſen darkneſs, and not to know that which further might be known. It is a diſmal caſe to have a Soul that will not know it ſelf, to be what it is, till utter Miſery convince him.

4. And the God of Love maketh Advantage of our not-ſeeing the World of Spirits, for our Exerciſe of our higher Intellectual Faculties, by a Life of Faith; And *Intuition* (a Nobler ſort than our preſent Eye-ſight) will be ſeaſonable, and ſoon enough when ripeneſs hath made us ready for it. We ſhall not need all the Organical parts of the Eye, which *Galen* admiringly deſcribeth, for our Glorious ſight. And to ſee Devils and other Spirits ordinarily, would not be enough to bring our Atheiſts to the ſaving Knowledge of God, without which all other Knowledge is vain. They

that doubt of a God (the most perfect, eternal, infinite Being) while they see the Sun and Moon, and Stars, the Sea and Land, would not know him by seeing Created Spirits.

As to the Originals of this Collection, it had its rise from my own, and other Mens need. When God first awakened me, to think with preparing seriousness of my Condition after Death, I had not any observed Doubts of the *Reality* of *Spirits*, or the *Immortality* of the *Soul*, or of the Truth of the *Gospel*: But all my doubts were about my own Renovation and Title to that Blessed Life. But when God had given me peace of Conscience, Satan Assaulted me with those worse Temptations: Yet through Gods Grace, they never prevailed against my Faith: Nor did he ever raise in me the least doubt of the *Being*, and *Perfection of God*; nor of my Duty to *Love*, *Honour*, *Obey*, and *Trust* him: For I still saw that to be an *Atheist* was to be mad.

But I found that my Faith of Supernatural Revelation, must be more than a *Believing Man*, and that if it had not a firm

a firm Foundation, and rooting, even *ſure Evidence* of *Verity*, *Surely Apprehended*, it was not like to do thoſe great works that Faith had to do, and to overcome the World, the Fleſh and the Devil, and to make my Death, to be ſafe and comfortable. Therefore I found that all confirming helps were uſeful; and among thoſe off the lower ſort, Apparitions, and other ſenſible Manifeſtations of the certain exiſtence of Spirits of themſelves Inviſible, was a means that might do much with ſuch as are prone to judge by Senſe. The uſes hereof I mention before the Book, that the Reader may know that I write it for *Practice*, and not to pleaſe Men with the Strangeneſs and Novelty of uſeleſs Stories.

It is no ſmall number of Writers on ſuch Subjects that I have read, it's near threeſcore years time from the firſt occaſion: And finding that almoſt all the Atheiſts, Sadduces and Infidels, did ſeem to profeſs, that were they but ſure of the Reality of the Apparitions and Operations of Spirits, it would cure them, I thought this the moſt ſuitable help for them,

that have ſinned themſelves into an incapacity of more Rational and Excellent Arguments. And I have long feared, leſt ſecret unobſerved defectiveneſs in their Belief of the Immortality of the Soul, and the truth of the Scripture, is the great cauſe of all Mens other defects: There lieth uſually the unſoundneſs of Worldly Hypocrites, where it is prevailing, and thence is the *weakneſs* of Grace in the beſt, though it prevail not againſt their Sincerity.

By which Motives I did (though it diſpleaſed ſome) make it the *Second Part of my Book called the Saints Reſt*; And afterward provoked by *Clement Writer*, I did it much more fully in a Book called the *Unreaſonableneſs* of *Infidelity*: And after that, provoked by the Copy of a paper diſperſed in *Oxford*, (ſaid to be Dr. *Walkers*) queſtioning the certainty of our Religion, and ſeeing no anſwer to it come from the Univerſity Men, I wrote yet more Methodically of all, in a Book called the *Reaſons* of the *Chriſtian Religion*: And after added a ſmall Diſcourſe called *More Reaſons*

Reaſons for it, provoked by one that called himſelf *Herbert*, in which alſo I anſwered the Lord *Herbert*, *de veritate*: And ſince then, a nameleſs Sadduce hath drawn me to publiſh an Anſwer to him: And in my *Life of Faith*, and other Books, I have handled the ſame Subject: All which I tell the Reader, that he may ſee why I have taken this Subject as ſo neceſſary, why I am ending my Life with the publication of theſe Hiſtorical Letters and Collections: Which I dare ſay have ſuch Evidence, as will leave every Sadduce that readeth them, either convinced, or utterly without excuſe.

Surely the certainty of ſo great a change of our place, State, Company and Works, as Death will certainly and quickly make, ſhould poſſeſs every Man that hath the uſe of Reaſon, with ſuch ſerious Thoughts, Affections and Diligence, as is quite contrary to a Diverted, Careleſs, Sloathful, Worldly, Senſual and ſtupid Mind and Life.

How ſpeedily ſhall I ſee the World that I have read of, and Preached, and talk'd

talkt and written of? O! What a difference will there be between my now hearing of frightful Apparitions, and prodigious Acts of Spirits, and that ſight or knowledge of all their State and Affairs; which I ſhall have, and now am going to. The ſight of Devils and Damned Diveſes, and unholy Souls, will hereafter be no Rarity; and if my Soul muſt paſs through the airy inferior Region, where theſe Miſerable Spirits now inhabit, it will not be as dangerouſly Aſſaulted by them, but in Triumph: For I know whom I have truſted, and into the hands of him do I commit my Spirit, who hath conquerred Death and Devils, and is now the Glorified Lord of all, and can uſe them at his pleaſure. And thoſe Angels that rejoice at the Repentance of of a *Lazarus*, and now are Miniſtring Spirits for his ſafety, will be ready in Obedience to our Lord, to convey his Soul to *Abrahams* boſom: Yea, to be that day with Chriſt in Paradiſe.

He

He that chaineth up theſe Devils, that they moleſt us no more as their Malice doth deſire, will make our paſſage ſafe through all their envy and defiled Regions.

But ſeeing it is the free will of Man that giveth the Devils their hurting power, and they can do us no harm, nor make us ſin, without our own conſent or yielding: O! With how careful and conſtant and reſolved watchfulneſs ſhould we live? And how deſervedly may every prayerleſs ungodly Family and perſon, be left for a prey to this devourer. And indeed he hath already hurt them more by blinding and hardening their Hearts, than a thouſand haunting Apparitions could of themſelves have done.

And when Excellent *Zanchy* hath ſaid ſo much to prove, that it is by his very contiguous Subſtance, that the Devil doth work on Soul and Body, how dreadful ſhould Temptations and Sin be to us, if we would not have the very ſubſtance of Devils dwell in us? And why do any think it

it ſtrange to read ſo much of Poſſeſſions and Diſpoſſeſſions in the Goſpel.

Lord Jeſus let me Finiſh my Courſe with joy: And then receive my Spirit. *Amen.*

July, 20. 1691. *Richard Baxter.*

The

The CONTENTS.

Chap. I. *OF the great and weighty Uſes of the Hiſtories of Spirits, and their unuſual Apparitions and Actions.*

Ch. II. § 1. Inſtance 1. *The Devil of* Maſcon.

2. *Collonel* Bowen's *Story, in divers Letters.*

3. *My Friend and Neighbour Collonel* John Bridge's *Story.*

4. *One in* London, *yet living.*

5. *One at* Belfaſt.

6. *One at* Ilcheſter.

7. *Mr.* Mompeſſon's *Story.*

8. *At* Lutterworth.

9. Mary Ellins *of* Eveſham.

10. *One in* Dorſetſhire.

11. Nathan Crab *of* Exeter.

12. *The ſtrange Story of the Devil of* Genluce, *in Dr.* Sinclare.

13. *The Witches hanged in* Suffolk *and* Eſſex.

14. *The* Brightling *Story.*

15. *Lord* Breghill's *Story of one at St.* James's.

16. Simon Jones *of* Kiderminſter.

17. Richard White *of* Wilden-Hall.

18. *Mr.* Hopkins *of* Bewdley.

19. *An Inſtance now in* London.

20. *Another as ſtrange.*

21. *Mr.* White *at* Lambeth.

22. *One from* Cambridge.

23. *One at* Hunniton.

24. *Another there.*

25. *Mr.* Ch. Hatt's *Story.*

Ch. III.

Ch. III. *The ſtrange Story of Mr.* May Hill, *Miniſter of* Beckington *in* Somerſetſhire.
Mr. Increaſe *and Mr.* Cotton Mather's *Inſtances.*
The Story of Mr. Pacy's *Daughters at* Leſto.
Ch. IV. *Many Hiſtories ſent me by Duke* Lauderdale, *and one that taught a Miniſter to ſpeak true Latin, and his Detection of ſome Popiſh Frauds.*
Ch. V. *Of Witchcraft.* Inſt. 1. Alexander Benedictus.
2. Benevenius.
3. Langius.
4. Cornelius Gemma.
5. Sidelicus, *in* Skenkius.
6. Wolphius.
7. Sebaſtian Brand.
8. Fabricius Hildanus.
9. Fælix Platerus.
10. Hollerius.
11. Petrus Foreſtus.
12. Scribonius,—*Many Inſtances of the* Concubitus *of Dæmons with Women.*
13. *Many ſtruck by Dæmons:* Scribonius.
14. *Witches raiſing Storms.*
15. Eraſmus's *Story of an Apparition that burnt the Town.*
16. *The Selling of Winds in* Lapland *and* Iſeland.
17. *The Bleeding of murdered Bodies.*
18. Scribonius's *ſtrange Story.*
19. *Mr.* Farmworth *of an* Indian *Sacrifice to the Devil.*
20. Lu-

20. Ludovicus Vives *Teſtimony.*
21. Zanchy's *Teſtimony.*
22. Melancthon's *Teſtimony.*
23. *A wonderful Story of Dr.* Henric. ab Heere.
24. Merik Cauſabone *of Sir* Theod. Meyerne.
25. *Divers Inſtances from* Fernelius.
26. *Sir* Theod. Meyerne's *prudent Judgment.*
27. Gerh. Voſſius's *Teſtimony.*
28. Lavater.
29. *Biſhop* Joſ. Hall.
30. Cyprian, *and a ſtrange Story in him from* Firmilianus.
31. *The* New England *Inſtances on Mrs.* Hutchinſon *and Mrs.* Dyer, *publiſhed by Mr.* Thomas Weld.
32. Zanchy's *Opinion that the Devil's Subſtance is in them that they move.*
33. Luther's *Teſtimony.*
34. *More of* Melancthon's.
Ch. VI. *Mr.* John Lewis *and Mr.* John Davis's *Multitudes of Inſtances of Apparitions in* Cardiganſhire; *and near it, of Knockers and Death-Lights.*
Ch. VII. Inſt. 1. *Mr.* Tilſon's *Narrative from* Rocheſter.
2. *Mr.* Woodcock's *Letter, and four ſtrange Stories: One of Mr.* Mun; *and one of Dr.* Lamb *and Mr.* Barber; *and one of Mr.* Herlakenden's *Houſe*; *and of the* Oundle-*Well.*
Ch. VIII. *Of good Angels, and ſome doubtful Spirits.* Inſt. 1. *Mr.* Tate's *Caſe.*
2. *The* Bolton *Inſtance.*

3. *The* Afric. *Bishops, whose Tongues were cut out.*
4. *Somewhat from* De la Cerda.
5. *Mr.* Ketilby Woodhouse's *Testimony of some saved from Sir* Richard Greenvile.
6. *Of the Books of Prodigies,* 1662.
7. *Of Lightnings tearing Churches.*
8. *Of Whirlwinds and Hurricanes.*
9. *Of Mrs.* Britton's *Apparition.*
10. *More from* De la Cerda.
11. Hildanus's *strange Story of Lightning.*
Ch. IX. Inst. 1. *Of melancholy Persons Case.*
2. *Of Enthusiasts: Instances named, of divers sorts.*
Ch. X. *Other strange Providences observable, on my self, on* R. C. *on* Tho. Giles, *on* J. D.
Of Death fore-told: Instance of Mr. Tiro, *Colonel* Rich *and his Lady's Letters of it.*
Of the Glastonbury-*Thorn, divers Letters.*
Of the Kings of England *and* France *Touching for the* Struma.
Ch. XI. *A strange Story from* Belfast *in* Ireland, *fully attested in a Letter from* Mr. Tho. Emlin, *a worthy Preacher, now in* Dublin.
Ch. XII. *A* Dublin-*Instance, attested by Mr.* Daniel Williams, *now in* London.
The Conclusion, *Concerning Angels, and how to know bad Spirits from Good; by the* Matter, *and their* Method: *And what Instruments Christ and Devils use in their greatest publick Warfare.*

AN

CHAP. I.

Of the great and weighty Uſes of theſe Hiſtories of Spirits, and their unuſual Appearances and Works.

§. 1. I Have written this Collection only as an Addition to ſufficient Proofs of inviſible Powers or Spirits, and their Actions towards Men, which many in full Treatiſes have already given the World; becauſe how convincing ſoever thoſe Diſcourſes be, Multitudes bred up in Idleneſs and Senſuality, and thereby drowned in Sadduceiſm and Beſtiality, never ſee thoſe Books; nor will the Devil conſent that they ſhall have ſo much Wit and Care of their future State, as to make that diligent Enquiry after ſuch Things as the Importance of the Matter doth require: Nor will they read them, if they have them; nor believe the fulleſt Evidence, though they read it; pretending that of Perſons and Things ſo long ago, and far off, they can have no Aſſurance, not knowing what Fallacies may intervene.

Therefore I have chosen many near to them, both for Time and Place; of which, if they think their Souls worth so much Labour, they may enquire to Satisfaction.

§ 2. Though I have taken many out of Foreign most credible Physicians, and some from other Historians, yet, that I may not transcribe too much, I desire them that need yet fuller Information, to read especially *Bodin* and *Remigius*, two Judges who condemned Multitudes of Witches themselves, and *Paul. Grillandus*, and *Sprangerus*, and the *Malleus Maleficorum*, and *Zanchy de Angelis & Daemon.* and *Danaus*, *Joseph Glanvile* with Dr. *More*'s Notes, especially the Story in the West of *Scotland*, near like that most convincing one of the Devil of *Mascon*; and Dr. *More* of Atheism; and Mr. *Increase Mather*, and his Son Mr. *Cotton Mather* of *New England*, their two Books of Witches, of which, the latter hath most convincing Evidence; and Dr. *Sinclare*, a *Scot.*

§ 3. I confess, it is very difficult to expound the Causes of all mentioned in these Histories: But proved Matters of fact must not be denied, but improved as well as we can. And I confess, very many Cheats of pretended Possessions have been discovered, which hath made some weak, injudicious Men think that all are such. Two sorts of Persons

Perſons have oft been found Deceivers: 1. Perſons prepared and trained up purpoſely by Papiſts Prieſts, to honour their Exorciſms. You may find in print the Story of the Boy of *Bilſon* (*Petrius*, who afterwards I heard turned Quaker at *Briſtol*) detected and ſhamed by Bp. *Morton* himſelf. Many ſuch abroad are recorded. 2. Luſtful, Rank, Girls and young Widows, that plot for ſome amorous, procacious Deſign, or have Imaginations conquered by Luſt: Though, I think, when they come to a *Furor uterinus*, Satan oft ſets in.

But he forfeiteth the Benefit of his own Eye-ſight, who thinks that none ſee, becauſe ſome Beggars counterfeit Blindneſs.

§ 4. The Inſtances tell us, 1. That the State, Converſe, Policy, Laws of the Aerial World, or Regions, are much (though not wholly) unknown to us here. 2. And ſo is the Natural State of the departed Souls of wicked Men, as to their having *Bodies*, or no *Bodies*, their Power, their Wits, their Motions, and Paſſions. 3. And alſo whether they be proper Devils when joyned with them, or of another Species. 4. And 'tis hard to know by their Words or Signs, when it is a Devil, and when it is a Humane Soul that appeareth. 5. Yea, it is oft hard to know whether it be the Soul of a good Perſon, or a bad. 6. And conſequently, what di-

ſtance there is in their Habitations. 7. Yea, and oft whether it be a good Angel, or a bad, ſeeing bad ones may do good deceitfully, or by Conſtraint. 8. And 'tis unſearchable to us, how far God leaveth Inviſible, Intellectual Powers to Free Will about inferiour things; ſuſpending his predetermining Motion, though not his general Motion and Concourſe. 9. Yea, we are not fully certain whether theſe Aerial Regions have not a third ſort of Wights, that are neither Angels, (Good or Fallen,) nor Souls of Men, but ſuch as have been there placed as Fiſhes in the Sea, and Men on Earth: And whether thoſe called *Fairies* and *Goblins* are not ſuch.

But as all theſe, and more ſuch, are unknown to us, ſo God ſeeth it meet for us that it ſhould be ſo, and we ſhould not ſo much as deſire or endeavour that it might be otherwiſe.

§ 5. But we may know, (which muſt ſuffice us,) 1. That no Spirits can do any thing, but by God's Will or Permiſſion. 2. And that God will never permit them eventually to fruſtrate his Love and Mercy to his People, nor to break any one of his Promiſes to them. 3. And that good Spirits are Servants, and evil Ones Slaves to Jeſus Chriſt, our Redeemer, and ſhall not fruſtrate his Grace and Undertaking. 4. It

is

is ſurely a wicked ſort of Spirits that delight to do Miſchief, and that lye and deceive Men, and that are ambitious to be worſhipped, and to have Men's Souls and Bodies in their power, and make killing and damning Men their Work: 'Tis evident that their Knowledge and Miſery hath not yet changed them by Repentance, and made them better. 5. 'Tis evident that they are Enemies to God, and to Jeſus Chriſt; for their whole Deſign is againſt them, and againſt ſanctifying, ſaving Work. 6. It is plain that they know that Man hath another Life to live: Their Works atteſt the Immortality of our Souls, and the Truth of Chriſtianity, in that they maliciouſly do ſo much againſt them: They urge Men to renounce God and Chriſt, and his Commandments and Worſhip, their Baptiſm, and all true Service of God: They urge Perſons to ſell their Souls to them, and to forſake all that tends to ſave them. Their Importunity to deſtroy us, ſhould teach us the Need of the greateſt Care and Diligence for our Salvation. 7. It ſeemeth plain that they are now of a low and baſe Condition of Nature, in that they ſeek ſuch ſordid Employments about Graves and Corps, and multitudes of ſordid, trivial things. 8. And it ſeems that they dwell near us, in the Air, Earth and Sea, and not in the higher glorious Regions. 9. And it

is apparent that they have a natural Strength, and Ways of working, unknown to us, by the Wonders that they do. 10 It is very like that the Souls of wicked Men now dwell with them as they must do for ever, and are like them. 11. I think it most likely, that when Witches, Men and Women, confess their filthy Lying with Devils, that it is done more to exercise the Lust of the Witch than of the Devil: And that sometimes he doth it by a Body of gross Air, and sometimes may gratifie the Lust of one Witch on another, or on a tempted ignorant Wretch. He that can bring a Witch in without opening the Door, can bring such an one (Male or Female) into another's Bed. 12. It is not impossible that wicked Souls may carry with them hence their filthy Inclinations, and Desire to use them. 13. It is plain that Devils and wicked Souls are not yet in the utmost of their Misery, but are reserved in Chains to the Judgment of the great Day of Christ: Such joking, and dallying, and whistling, as the Devil of *Mascon*, and many other used, shew this. 14. It is clear, that whether you call it [in *State*, or *Place*,] (I think both.) the blessed Souls and Angels are far above these in a higher World or Region, and no wonder if they appear more rarely to Men on Earth. 15. Yet Angels can be here, and do their Office for us, without such Descent as shall abate their Joy and

Glory;

Glory; and why not bleſſed Souls too, if they ſhall be equal with Angels? The Sun can enlighten every Eye here, without loſing its higher Reſidence. 16. When revengeful things are done, (as on Murderers, Defrauders, *&c.*) it ſeems to be from the revengeful Wrath of ſome bad Soul, eſpecially when it is about Money or Lands, it ſeemeth to ſavour of the Worldly Mind: Yet it is uncertain whether it may not be from the Juſtice of God, and governing Angels, ſending the Evil Spirits on ſuch Errands. A Hawk and a Hound are fitter Meſſengers to deſtroy, than a Dove or a Lamb. 17. When a Genius ſheweth ſome Kindneſs to the Soul, (as his that I mentioned, that knocketh at his Bed's Head, and about him, after every time that he is drunk; and one that *Bodin* mentioneth, that was ſtricken when he ſaid or did amiſs.) it is uncertain to us, whether it be a good Angel, or the Soul of ſome former dear Friend, that procureth this Leave, to try to turn and ſave the Sinner: Or whether Chriſt and Angels force Satan to do it againſt his Will. 18. Though the unquenchable Fire which is to follow will ſhew the utmoſt Severity of God's Juſtice, there is ſome ſignification of his Mercy to the Wicked, in ſuſpending it ſo far, as to allow them ſuch a Condition as many of theſe Apparitions ſignifie by their Words and Deeds. 19. Yet here is no-

thing to encourage their Opinion, that think ſuch Souls or Demons are but *in via*, and have another Day of Hope, and Means to uſe, in poſſibility of Salvation: And though many are ſaid to have begged of the Living for Maſſes and Prayers, it is liker to prove a Diabolical Cheat, to promote Superſtition, than that there is a Purgatory-State of Hope. 20. Thoſe that are tempted to think that Souls are all one, and that Individuation is only by Corporeal Matter, and that Individuation ceaſeth at Death, are by all theſe Examples fully confuted: Devils and wicked Souls have their Numerical Individuation, and therefore no Godly Perſon need to fear the Loſs of it. Either it is good or bad for us: If *good*, ſhall the Wicked and Devils have it, and not the Godly? If *bad*, why ſhould it be deſired? Angels are Individuals, and ſhall not our Souls?

§ 6. Theſe great Benefits we may get by the right Uſe of theſe Hiſtories, and ſuch others.

1. We may learn to admire that Frame of Divine Government, that hath Creatures ſo various to rule and order, and maketh one beautiful Frame of all. As Toads and Serpents on Earth are not uſeleſs, nor devouring Fiſhes, Birds and Beaſts; ſo neither are Devils, nor damned Souls, no nor their Sins, which God will uſe, though he will not cauſe. 2. We

2. We may gather that in Heaven it ſelf, there will be an orderly Oeconomy and difference of degrees of Superiority and of Glory, when there is ſo great difference through all the World. All ſhall not be equal to them that ſhall ſit on twelve Thrones, Judging the twelve Tribes: There are many Manſions in that Houſe, even to them that be all with Chriſt.

3. We have great Cauſe to be very thankful to God, that doth not let looſe wicked Spirits againſt us, that they are not here our Terror and Tormentors.

4. How great a Mercy is it, that we have a Saviour that hath power over them, and hath Redeemed us from their Power, and from everlaſting Damnation.

5. We may ſee that the Angels of God are not uſeleſs to us; but their Miniſtry is one of Gods Means for our Preſervation, and we owe them, Love and Thanks for all their Love and Service: And it is not, through Pride or Inſenſibility of this benefit, that we do not worſhip them, whom we ſee not.

6. If the Devils poſſeſſing and tormenting Mens Bodies, be ſo heavy a Plague, how much worſe is it to have him the Maſter of their Souls? O! How carefully ſhould we reſiſt his Temptations? Every Sin that we commit, through Love to it, or by Wilfulneſs or Sloth, is worſe to us, and more

more pleasing to the Devil, than to be Tormented so long by him. He mist of his aim at *Job*, when he could not by all his Sufferings draw him to Sin: O! how much more miserable is a Worldly, Proud, Gluttonous, Dives, Lord, Knight or Gentleman, and sensual Youth distracted with Vain Mirth and Lust, than one Bewitcht, or Bodily only possest by Devils: And how much should the most godly be afraid of Sin, and of Temptations?

7. It is a sensible help, as to Convince Brutists and Atheists and Infidels, so to confirm the best Believers against all Temptations, to doubt of the Life to come, and the Immortality of Souls, and the future Judgment and Retribution: And though it be our shame to need such helps, it is a Mercy to have them. If a Sadducee will say, If one did come from the Dead, or I saw such things, I would believe, should not our Faith be past wavering, that have these added to the greater Gospel proofs.

8. It's matter of Comfort to departing faithful Souls, that these evil Spirits that are chained up now, and not suffered to disturb us, shall not hinder our passage to Glory: If we must pass through the Air inhabited by Devils and Wicked Souls, Angels will Convey us, and Christ receive us, and it shall not be to our hurt or loss.

9. It

9. It ſhould always keep the Souls of the Faithful in joyful gratitude, for the work of Regeneration, Grace, Juſtification and Salvation, which was our great Deliverance from Devils: And teach us to live as the ſaved of the Lord.

10. It ſhould warn all to take heed, that they be not helpers and Servants to Devils, in Tempting and Deſtroying Souls; O! how many do his work, that defie his Name? All that by wicked example and ſcandal, harden Men in Sin, they that Tempt People to Pride and Luſt, and fleſhly pleaſures. They that draw them into the Company of Vain, Laſcivious, Luſtful, Ryotous and Ungodly perſons: They that madly contradict Gods Word, and Cavil and Argue againſt Faith and Holineſs: They that deride and mock at the Obedience of Gods Commands, and Reproach the moſt Religious by ſcornful Nicknames. They that ſeduce them by falſe Doctrine, and that draw them from Gods Worſhip, and they that ſilence neceſſary Faithful Preachers, and they that diſſuade Men from hearing or regarding them. O! what an Army hath Satan, for his work of deſtroying Souls.

Theſe Men ſhould think, that it's greater Cruelty to deſtroy Souls, than to Rob or Murder Bodies: It is fighting againſt the Office and Work of Chriſt that came

to

to save them, and against all the Ordinances and Word of God, and all the Course of his saving Mercies, and all the Desires and Endeavours of the Godly, that Long and Labour for Mens Salvation: It is to be like Devils, and do the Devils work, and by hurting others, they more hurt themselves. And if Gods Mercy should Convert and Save such wretches, they cannot Convert and Save those that they have deceived and drawn to Sin: And God only knoweth what thoughts they would have, if they come to Heaven, to see or know of Souls in Hell, that they brought thither. But if they die Unconverted, and go to them, their Presence and Torment will be the increase of their own.

11. These thoughts should stir up all believers to labour to save Souls from the Snares and Powers of Devils. O! do not say as *Cain*, Am I my Brothers Keeper, say not, that it is only the Work of Ministers: They are Guides in Christs Army, but you are Soldiers: You are Vowed to fight against the Devil, the World and Flesh, and that for others, as well as for your selves: Societies are for Mutual Helps. A Minister is but one Man, and not an Army, and can be but in one place at once: You live among and near your Family, Neighbours and such as you Converse with, and may often speak to them: All in your places

places must be Lights and Salt, to Enlighten a Dark, and season a Corrupt Generation. O! You that believe the Life to come, make haste to help poor Miserable Souls, before Death put them past Remedy, or Sin hath utterly hardened their Hearts: Do you love your Neighbours as your selves, and will see them continue in Ignorance, Worldliness and Profaneness, and do nothing or little to save them? If you saw but their Bodies in need, and shut up the Bowels of Compassion against them, what love have you to God, to Christ or them? If Christ in Judgment will Condemn Men for not relieving Bodies, *Math.* 25. will it prove less sinful to afford no help to Souls. If you are not for Christ, and his Works, you are against him: If you saw them fall down in a Swound, you would help them up; And if their Houses were on Fire, you would help and haste to quench it; yea, if your Enemies Beast fall into a Pit, you must help him out: And do you believe a Hell, and not help Sinners? The Devil, their Adversary and yours, as a Roaring Lyon, seeketh Night and Day to Devour; And will you do nothing to save Men.

If you cannot do what you would, do what you can: Do but take it for your Duty and Works, for which you must give account to God, and keep you an account how

how you perform it: Ask your selves what have I done for Souls this Week, or this day? Begin at home, and give to all an Example of Holiness, Heavenly meekness, and Self-denial: Then look to your Families: O! betray not the Souls of your Children and Servants, with a few slight good words or forms; but with Love and Diligence, Labour to make them understand Gods Word, and the things of their Salvation, Catechize them, and help them to understand and apply it. Keep them from ill Company, Labour to render Gods Service to them as it is, Necessary, Honourable and Pleasant: Time is short, Souls are precious, Hell is dreadful: Heaven is joyful, Devils and their wicked Servants are busie. While you have opportunity, labour to do good to all: Your Labour, if sincere, shall not be in vain. If you want Ability, labour to increase it, and get the help of such as can do better, get them to able Ministers: Put suitable Books into their Hands: Do not as those Sectaries, that to shew their Gifts are ready to intrude as publick Preachers; but instead of Patient and Compassionate Diligence with the Ignorant and Ungodly about them, do but exasperate them by Reproaches and Disgrace. Condescend to the least and lowest: Do all with Humility, and Winning Love.

Alas,

Alas, Satan hath a greater and more dangerous Army, to fight against Christ and Holiness, and Mens Salvation, among the Great, and Rich, and Proud, and Careless Voluptuous Sinners, than among Witches and possessed Bodies. He wins and undoes most by pleasing them: If he can get them to prefer Earth before Heaven, and Wealth and Honour before Holiness, and to be lovers of fleshly Pleasures more than of God, and keep them from any serious Minister, or Means that would waken them and bring them to their Wits, and keep them from serious Consideration, and from thinking whither they are going, and how all their Carelesness, Ease and Sin will end; this is it that answereth his Soul-murdering desires.

12. But especially these Instances of Satans Diligence and Malice, should teach Ministers how to preach, on what Subjects, in and what manner, and how to converse personally with those of their charge: Shall the Captains in Christ's Army see the Devourer go away with the Prey, and do little for their rescue? Is ignorant, cold, jingling, contentious Preaching, meet for them that are so greatly obliged to militate under Christ against the Destroyer, and for the everlasting saving of Mens Souls? The Lord heal and pardon our Unbelief, and cruel want of Pitty, and our Sloth and Lukewarmness; for it is great and serious

Work

Work which we undertake. But of this I refer those that will read it to my *Reformed Pastor.*

O Lord give to the Christian World, a greater number of Wise, Humble, Holy, experienced Teachers, and save them from those that hate or believe not the Doctrine, which for worldly Ends they preach; and that serve the Devil in the name of Christ, and calling themselves *the Church*, and their Conceits its Canon or Rule, do Preach and Rule for themselves, their Honour, Will and Wealth, on pretence of the Welfare and Unity of the Church, and become the Trumpeters of Malignity, Persecution and Schism, and have not known the way of Mercy.

CHAP.

CHAP. II.

Several Hiſtorical Inſtances of Apparitions, Witches, and marvellous convincing Works of God's Providence.

§. 1. THere are in this City of *London*, many Perſons that profeſs their great unbelief, or doubt of the Life to come, the Immortality of the Soul, and therefore much more of the truth of the Goſpel, and Chriſtian Faith, and Supernatural Revelations. But they ſay, that could they be certain of Spirits, Apparitions, Witchcraft and Miracles, it would do more to convince them than the Aſſertions of the Scriptures: But they take all ſuch Reports to be but the effects of Error, Deceit, and eaſie Credulity: For the ſake of ſuch, I have recited many Credible Inſtances in this Book, and my *Saints Reſt*, and in my *Unreaſonableneſs of Infidelity*; and I ſhall here add ſome more. I doubt not but abundance of Reports of ſuch matters have no better cauſes than are here mentioned, even the miſtake of the Ignorant; but that there are *true* as well as falſe Re-

ports of such things, is past all reasonable cause of doubting.

1. I will begin with that most convincing Instance, which you may read in a Book, called, *The Devil of Mascon.*

Above twenty Years ago, the now Earl of *Orery*, then Lord *Broghil*, a Person of well known Understanding, and not inclined to weak Credulity, told me much of what is written in that Book, and more; and said, That he was familiar with Mr. *Perreaud*, a Reverend Worthy Protestant Minister, in whose House all was done, and had his Son for his Servant in his Chamber many years; and from Mr. *Perreaud* had the Narrative. Not long after, Dr. *Peter Moulin*, Prebend of *Canterbury*, and Son to the famous *Peter Moulin* Printed the Book, as having it from his Father, who had it of Mr. *Perreaud*: And Mr. Robert *Boyle*, Brother to the Earl of *Orery*, a Man famous for Learning, Honesty and Charity, and far also from weak Credulity, prefixeth an Epistle to it, owning it as undoubted Truth, being acquainted with the Author, Mr. *Perreaud*, as his Brother was. All these three worthy Persons (the E. of *Orery*, Mr. *Boyle*, and Dr. *Pet. Moulin*) through God's Mercy are yet living.

I hear some report, that this History of *Mascon* is denyed by some, that say, they have

have ſpoken with ſome that have been at *Maſcon*, and knew nothing of it. And what wonder if ſuch things that are talkt of but a few days, be forgotten after fifty or ſixty Years: They that will not believe the Narrative from ſuch Men as the Famous *Peter Moulin* Senior, and Dr. *Peter Moulin* Junior, that Printed it, and from the Earl of *Orery*, that told me he was Familiar with Mr. *Perreaud*, and had his Son many years his Chamber-Servant; and his Brother Mr. *Robert Boyle* yet living, that hath atteſted it by a Preface, may read all the Hiſtory (with many more of Witchcraft printed in *French*, and Publiſhed by Mr *Perreaud* himſelf: And if they cannot get it, they may go to my Kinſman, *William Baxter*, now Schoolmaſter at *Newington*, where they may ſee it.

Could it be Counterfeit, and never Contradicted in fifty or ſixty years (I remember not juſt the year) that in a City, ſo many of both Religions for ſo many Months together, might croud at a certain hour into the Room, and hear a Voice anſwering their queſtions, and telling them things far off, and to them unknown; and Diſputing with a Papiſt Officer of the City, and the Whirling him oft about, and caſting him on the ground, and ſending him home Diſtracted, I ſay, if this, and all the reſt there written, ſo atteſted, be not

sufficient Evidence, I know not what is.

The said Earl of *Orery*, told me of many effects of Witchcraft or Devils (Men carryed about) near him in *Ireland*, which I shall not particularly recite, though many Witnesses were named.

This was written while they lived: Now only Mr. *Boyle* Surviveth.

II. My next History (shall be that of Lieutenant Colonel *Bowen*, which I will give only in the words of others, as I received it. Only telling you what they are.

1. Mr. *Samuel Jones*, is a Man of known Learning, Piety and Honesty, though a Silenced Minister, now living in *Glamorganshire*, by whose Mediation I had the other.

2. Mr. *Bedwell* was also a Credible Faithful Minister.

3. Mrs. *Bowen* her self, either is, or lately was living, a Woman very much praised for True Piety and Courage, Sister to Colonel *Philip Jones*, once one of *Cromwells* Council.

4. Here is a Letter also from Colonel *Wroth Rogers*, late Governour of *Hereford*, I think yet living, and a Credible person, though then not willing the Story should be published, I suppose his Reasons are now over.

5. I

5. I ſent into *Ireland* in his Life-time, to enquire what effect it had upon him, of which I had the Letter of Mr. *Samuel Foley*, and Credible Perſons yet living.

6. And Colonel *John Bridges* then in *Ireland*, purpoſely enquired, and could learn no more, but that he immured himſelf privately with one Servant in a Caſtle, who reported that he uſed to riſe in the Night, and walk about the Room, talking as to ſome one with him, and more I could not hear.

7. I deſired lately a Worthy Miniſter in *Swanſey*, to enquire whether ever ſince any thing had abated, the Belief of the Fact, who tells me (as others do) that it is as fully believed by thoſe that were in the Houſe, and others as ever.

Several Letters to Mr. *Richard Baxter*, in relation to an Apparition in the House of Lieutenant Colonel *Bowen*, in *Glamorganshire*, in *Wales*, in the Year 1655.

Colonel Rogers, *the Governor of* Hereford, *his Letter: Together with an enclosed Relation of an Apparition*, &c.

Dear Sir,

BY the Enclosed you will find something of the Business you expected from me: (It is certain and true, I have received it from very good Hands.) More there was, but they did not think it convenient to put it in Paper. My Request is, that you will not expose it to publick View; it may rather do harm than good. I know that God hath given you Wisdom, and

and you will make good uſe of ſuch things: It may harden others. This, with the Encloſed, is all at preſent from

Your Cordial Friend

and Servant

Hereford, Aug. 23. 1656. W. Rogers.

The encloſed Relation of the late ſtrange Apparition in the County of Glamorgan.

IN the beginning of the late War, a Gentleman of that County being oppreſſed by the King's Party, took Arms under the Earl of *Eſſex*, and by his Valour obtained a good Repute in the Army; ſo that in a ſhort time he got the Command of Lieutenant Colonel. But as ſoon as the heat of the War was abated, his Eaſe and Preferment led him to a careleſs and ſenſual Life; inſomuch that the godly Commanders judged him unfit to continue in *England*, and thereupon ſent him to *Ireland*, where he grew ſo vain and notional, that he was caſhiered the Army; and being then at liberty to ſin without any Reſtraint, he became an abſolute Atheiſt, denying Heaven or Hell,

God or Devil, (acknowledging only a Power, as the antient Heathens did Fate,) accounting Temporal Pleaſures all his expected Heaven: So that at laſt he became hateful, and hating all civil Society, and his neareſt Relations.

About *December* laſt, he being in *Ireland*, and his Wife (a Godly Gentlewoman, of a good Family, and concluded by all the Godly People that knew her, to be one of the moſt ſincere and upright Chriſtians in thoſe Parts, as being for many Years under great Afflictions, and always bearing them with Chriſtian-like Patience) living in his Houſe in *Glamorgan*, was very much troubled one Night with a great Noiſe, much like the ſound of Whirl-wind, and a violent beating of the Doors or Walls, as if the whole Houſe were falling in pieces: And being in her Chamber, with moſt of her Family, after praying to the Lord, (accounting it ſinful Incredulity to yield to Fear,) ſhe went to bed; and ſuddenly after, there appeared unto her ſomething like her Huſband, and asked her whether he ſhould come to Bed. She ſitting up, and praying to the Lord, told him, he was not her Huſband, and that he ſhould not. He urged more earneſtly: *What! Not the Husband of thy Boſom? What! Not the Husband of thy Boſom?* (Yet had no power to hurt her.) And ſhe, together with ſome Godly People,

ſpent

ſpent that Night in Prayer, being very often interrupted by this Apparition.

The next Night, Mr. *Mi es* (a Godly Miniſter,) with four other Godly Men, came to watch and pray in the Houſe for that Night, and ſo continued in Prayer, and other Duties of Religion, without any interruption or noiſe at all that Night. But the Night following, the Gentlewoman, with ſeveral other Godly Women, being in the Houſe, the noiſe of Whirlwind began again, with more violence than formerly, and the Apparition walked in the Chamber, having an unſufferable Stench, like that of a putrified Carcaſe, filling the Room with a thick Smoak, ſmelling like Sulphur, darkening the Light of the Fire and Candle, but not quite extinguiſhing it; ſometimes going down the Stairs, and coming up again with a fearful noiſe, diſturbing them in their Prayers, one while with the ſound of Words which they could not diſcern, other while ſtriking them ſo that the next Morning their Faces were black with the Smoak, and their Bodies ſwollen with Bruiſes.

Thereupon they left the Houſe, leſt they ſhould tempt the Lord by their over-bold ſtaying in ſuch Danger, and ſent this Atheiſt the ſad News of this Apparition; who coming to *England* about *May* laſt, expreſſed more Love and Reſpect to his Wife than formerly;

formerly; yet telling her, that he could not believe her Relation of what ſhe had ſeen, as having not a power to believe any thing but what himſelf ſaw, and yet would not hitherto go to his Houſe to make trial, but probably will e'er long, for that he is naturally of an exceeding raſh and deſperate Spirit.

Auguſt,
1656.

Mr.

Mr. Samuel Jones's *Letter in relation to Lieutenant Col.* Bowen, *together, with an incloſed Letter from Mr.* Maur. Bedwell, *on the ſame Subject.*

Worthy and much Honoured,

YOU may be pleaſed to remember, that when I waited upon you at the Sheriff's Houſe, in *Sallop*, in *Auguſt* laſt; amongſt your other Enquiries touching the State of that poor Country where the Lord hath caſt my Lot for the preſent: you deſired me then to impart what I had received by Relation, concerning the Apparitions in one Col. *Bowen*'s Houſe, and upon my return to procure you ſome further Intelligence touching that Tremendous Providence. Whether it be by Time, or Familiarity with the noiſe hereof, or rather, the (no leſs to be admired) Blockiſhneſs of the Spirits of Men, that the Horror of that terrible Diſpenſation be allay'd, I know not, but ſurely the thing it ſelf was very Stupendous, and the remembrance of it carries much Amazement with it ſtill, to them that have any thing of Tenderneſs or Underſtanding left them. By the

the incloſed, from an Honeſt and Godly Hand, not far from the Stage where theſe things were acted: You may underſtand the Subſtance of that matter, the Party (being a Miniſter of the Goſpel) perfectly knew Colonel *Bowen*, and hath often converſed with him, both before and ſince his Houſe was haunted. If you are pleaſed to command any further Satisfaction herein, I ſhall take a Journey my ſelf into the place, and endeavour to gratifie your deſire, as to any further particular that you deſire the knowledge of. If any publick uſe be made hereof you may conceal my Friends name and mine own, leſt any offence ſhould be taken by ſome of the Parties Relations in Parliament and Council. Of the receipt of this Paper I deſire to hear with all convenient ſpeed. At the Throne of Grace vouchſafe to remember your weak and wretched Brother, who yet deſires to be found in the number of them that are,

Sir,

Yours in the ſureſt Bonds
to Honour and Serve you,

Samuel Jones.

Coedrehen,
Nov. 28. 1656.

The Reaſons why forbearing Names was deſired, being now over (yet Mr. *S. Jones* ſtill living) I think my ſelf diſobliged as to that Reſtraint. *R. B.*

Mr.

Mr. Maur. Bedwell's *inclos'd Letter.*

Dear Sir,

GLad I am of your ſafe return, and gladder ſhould I be to be inſtrumental, according to my weak Capacity, of nayling you to theſe parts. I hope, if my deſires are agreeable to the Lord, you will meet with ſome directing Providences from him, which will anſwer all Objections.

As to Col. *Bowen*'s Houſe, I can give you ſome brief Particulars, which you may credit, as coming from ſuch, who were not ſo fooliſh as to be deluded, nor ſo diſhoneſt as to report an untruth: What I ſhall write, if need were, would be made good both by Eye and Ear Witneſſes. The Gentleman, Col. *Bowen*, whoſe Houſe is called *Lanellin* in *Gowersland*, formerly was famous for Profeſſion of Religion, but this Day is the ſaddeſt Man in his Principles I know living. To me, in particular, he hath denyed the Being of the Spirit of the Lord: His Argument thus, Either 'tis ſomething or nothing; if ſomething, ſhew me, tell me what it is, *&c.* and I believe he gives as little credit to other Spirits as the *Sadduces*. At his Houſe, aforementioned, he being then in *Ireland*, making Proviſion for removing thither, theſe things happened. About *December* laſt, his Wife being in Bed, a Gracious Underſtanding Woman, and one

one whom little things will not affright; one in the likeness of her Husband, and just in his Posture, presented himself to her Bed-side, proffering to come to Bed to her, which she refusing, he gave this answer, What refuse the Husband of thy Bosom; and after some time, she alledging, Christ was her Husband, it disappeared: Strange miserable Howlings and Cries were heard about the House, his Tread, his Posture, Sighing, Humming, were heard frequently in the Parlour; in the Day time often the Shaddow of one walking would appear upon the Wall. One Night was very remarkable, and had not the Lord stood by the poor Gentlewoman and her two Maids, that Night they had been undone; as she was going to Bed, she perceived by the impression on the Bed, as if some Body had been lying there, and opening the Bed, she smelt the smell of a Carcase some-while dead; and being in Bed (for the Gentlewoman was somewhat Courageous) upon the Tester, which was of Cloth, she perceived something rolling from side to side, and by and by, being forc'd out of her Bed, she had not time to dress her self, such Cries and other things almost amazing her, but she (hardly any of her Cloths being on) with her two Maids, got upon their Knees by the Bedside to seek the Lord, but extreamly assaulted, oftentimes she would by some-

ſomewhat which felt like a Dog under her Knees, be lifted a Foot or more high from the Ground: ſome were heard to talk on the other ſide of the Bed, which one of the Maids hearkening to, ſhe had a blow upon the Back: Divers aſſaults would be made by fits; it would come with a cold breath of Wind, the Candles burn Blew and almoſt out; horrible Screekings, Yellings, and Roarings, within and without the Houſe ſad ſmells of Brimſtone and Powder, and this continued from ſome nine at Night to ſome three the next Morning, ſo that the poor Gentlewoman and her Servants were in a ſad caſe; the next Morning, ſmelling of Brimſtone and Powder, and as I remember, Black with it, but the Lord was good: Fires have been ſeen upon the Houſe, and in the Fields; his Voice hath been heard luring his Haukes, a Game he delights in, as alſo the Bills of the Hauks. Theſe are the chief things which I dare recommend upon Credit, and I could with, that they, who queſtion the Exiſtency of Spirits had been but one Night at *Lannelin* to receive Satisfaction to their Objections. This continued ſo violent, that the Gentlewoman was fain to withdraw to her Mothers Houſe; but her Husband coming over about ſome four Months ſince. his Confidence did not ſerve him to lodge at *Lannelin*, although we have heard nothing of trouble

trouble to the Houſe ſince his coming over. Sir the Diſpenſation, as it was exceeding terrible, ſo very remarkable; and what the Voice of God might be in ſuch a thing 'tis not known clearly yet: He is as Atheiſtical as ever, all his Religion, if I may call it ſo, being compriſed in the acknowledging a Power, which we, as he ſaith, may call God, and waiting for ſome infallible miraculous Buſineſs to verifie to him all the reſt we own as our Religion. Sure, Sir, if ever a Blaſphemer was unworthy to live, this is the Man; and certainly his Sin will find him out: H- is now gone to *Ireland*; let theſe things be divulged only as to the matter without names. Aſſure the Gentleman, your Friend, they are very Truths; I have ſomewhat more than ordinary for what I ſay. At the firſt we concluded, the Wretch had been dead, but 'twas otherwiſe, and therefore the more remarkable.

Your affectionate Brother,

to Love and Serve you,

Maur. Bedwell.

Swanſy,
Octob. 16. 56.

Mr.

Captain Samuel Foley's *Letter concerning Lieutenant Colonel* Bowen.

Worthy Sir,

THE beſt Account I can get of Colonel *Bowen* is this, *viz.* That he is little ſenſible of his ſad Condition. He lives in the County of *Cork*, in a beggarly way, though he hath a fair Eſtate. Some Months ſince, he turned his Wife and Children from him, in that ſad unkind manner, that they were forced to ſeek Relief from ſome Friends in *Youghall*, to help them in their Return to *Wales*, where they continue. Not long ſince, in Diſcourſe with Baronet *Ingolsby*, and Mr. *Gilbert*, Miniſter of *Limrick*, from whom I have the moſt part of this Relation, he ſaid, he would give Ten Thouſand Pounds to know the Truth about God. 'Tis reported he is haunted with ghaſtly Ghoſts and Apparitions, which frequent him. I have written to the neighbouring Miniſters and Gentlemen of my Acquaintance as effectually as I could, encloſing a Copy of your Letter; and from them I hope to have a more full Account concerning this poor Man. Your Letter indeed came ſafe, but not till *Auguſt*,

though dated in *May*. Sir, in any thing wherein I may serve you, you may freely command me: But wherein I may serve the Church of God, the best and utmost of my Endeavours, through the Lord's Assistance, shall not be wanting. What farther shall come to my Hands, shall carefully be reported to you, by him who begs your Prayers, and subscribes,

SIR,

Your very Affectionate Servant,

Clonmell, Octob. 6. 1658.

Samuel Foley.

After this, Collonel *John Bridges* wrote to me out of *Ireland*, that *Bowen* immured himself in a small Castle, with one Boy; who said, he oft rose in the Night, and talked as if some were talking with him.

R. B.

III. Col-

III. Colonel *John Bridges* before named, was Governour of *Warwick* Caſtle (the Lord *Brooks*) almoſt all the time of the Wars; Afterwards he lived with us near *Kederminſter*, being Patron of the Church, a Juſtice of Peace, a Parliament Man; And after lived in *Ireland*, where he ſurprized (with others) *Dublin* Caſtle, and Sir *Hardreſs Waller* for the King, before he was called home. He was an Underſtanding Prudent Man, of Sound Judgment in Religion, Juſt, and Honeſt, and Credible.

He and his Pious Wife have oft told me as followeth.

They formerly lived in *Edſon* Hall near *Alceſter*, where *Warwickſhire* and *Worceſterſhire* joyns; a Houſe famed to be haunted: And being uſed to go into a Parlour alone for Meditation, Prayer, and to play on his Lute, once as he went in at the Portal, he was ſtopt and held by ſomewhat inviſible, till he reſolved under Gods Protection, to ruſh through it, and go on.

Another time in a clear Moon-ſhine Night, their Maſtiff Dog made ſuch a howling, as raiſed up the Houſe: He looked out at the Window, and beyond a pale that compaſſed the Court, there ſtood ſomething like a headleſs Man, but taller: He long gazed on it, and truſting God, returned to Bed; And preſently the Hall Door (faſt

lockt and Barr'd) using to make a great noise in the opening, having much Iron, seemed to them all to open as it used, and somewhat came in, and gave three great slams, as with a Staff upon the Hall Table, and departed. They went down to see, and found the Door lockt, and fast as they left it. Mr. *Sommerfield*, who since lived in the same House, said, that he saw nothing there.

IV. A Pious Credible Woman, yet living in *London*, lately told me oftimes, being sometime under Temptation by some Discontent of Mind, one day as she passed through a Room at Mid-day, the Devil stood before her in the shape of a Big, Black, Man, and pointed to the top of the Door, Tempting her there to hang her self; and so stood near a quarter of an hour, and then Vanished away: Which was so far from dismaying her, that it much confirmed her against Unbelief, and her Temptations: Any one that will go to her here in *London*, may hear her Credible and Confident Report of it.

V. The Elder Countess of *Donagal*, a Lady Pious, Discreet and Credible, told me, that one of her Husbands Tenants (near *Belfast* or *Carickfergus*, where he was Lord) agreed with him for to put his Sons Life with

with his own in a renewed Leaſe of a Farm; and he paid part of the Money, and dyed before the Leaſe was made and Sealed: His Wife Marryed another Man, and paid the reſt of the Money out of her ſecond Husbands Purſe, and therefore put in his Sons Life, in ſtead of her Son by the former Husband into the Leaſe. The Earl of *Donagall* going into *England*, and being then in the *Weſt*, a Servant of his in *Ireland*, his Porter, a ſtout luſty Man, was haunted with the Apparition of the Woman's firſt Husband, telling him, that he muſt go to his Wife, and tell her that ſhe ſhould have no reſt till his Sons Life were put in the altered Leaſe: He askt why he ſpake to him, and what he had to do to meddle in it? It Anſwered him, thou art a Man fit for it, and thou ſhalt have no reſt till thou do it. The Man delayed, and was ſtill Haunted with this Apparition: He went to the Miniſter of the Town, and told him of it; who counſelled him to tell the Woman. She told him, that ſhe took it to be juſt, that her Husband that paid moſt of the Money, ſhould have the benefit of the Leaſe; and, perhaps not believing the Man, delayed. This Apparition came to the porter again, and ſaid, that ſhe may believe thee, go tell her of ſuch and ſuch Diſcourſe and Actions, that were between her and me in ſecret, which none elſe knoweth of: The

though dated in *May*. Sir, in any thing wherein I may ſerve you, you may freely command me: But wherein I may ſerve the Church of God, the beſt and utmoſt of my Endeavours, through the Lord's Aſſiſtance, ſhall not be wanting. What farther ſhall come to my Hands, ſhall carefully be reported to you, by him who begs your Prayers, and ſubſcribes,

SIR,

Your very Affectionate Servant,

Clonmell, Octob. 6. 1658.

Samuel Foley.

After this, Collonel *John Bridges* wrote to me out of *Ireland*, that *Bowen* immured himſelf in a ſmall Caſtle, with one Boy; who ſaid, he oft roſe in the Night, and talked as if ſome were talking with him.

R. B.

III. Col-

III. Colonel *John Bridges* before named, was Governour of *Warwick* Caſtle (the Lord *Brooks*) almoſt all the time of the Wars; Afterwards he lived with us near *Kedermin-ſter*, being Patron of the Church, a Juſtice of Peace, a Parliament Man; And after lived in *Ireland*, where he ſurprized (with others) *Dublin* Caſtle, and Sir *Hardreſs Waller* for the King, before he was called home. He was an Underſtanding Prudent Man, of Sound Judgment in Religion, Juſt, and Honeſt, and Credible.

He and his Pious Wife have oft told me as followeth.

They formerly lived in *Edſon* Hall near *Alceſter*, where *Warwickſhire* and *Worceſter-ſhire* joyns; a Houſe famed to be haunted: And being uſed to go into a Parlour alone for Meditation, Prayer, and to play on his Lute, once as he went in at the Portal, he was ſtopt and held by ſomewhat inviſible, till he reſolved under Gods Protection, to ruſh through it, and go on.

Another time in a clear Moon-ſhine Night, their Maſtiff Dog made ſuch a howling, as raiſed up the Houſe: He looked out at the Window, and beyond a pale that compaſſed the Court, there ſtood ſomething like a headleſs Man, but taller: He long gazed on it, and truſting God, returned to Bed; And preſently the Hall Door (faſt

lockt and Barr'd) using to make a great noise in the opening, having much Iron, seemed to them all to open as it used, and somewhat came in, and gave three great slams, as with a Staff upon the Hall Table, and departed. They went down to see, and found the Door lockt, and fast as they left it. Mr. *Sommerfield*, who since lived in the same House, said, that he saw nothing there.

IV. A Pious Credible Woman, yet living in *London*, lately told me oftimes, being sometime under Temptation by some Discontent of Mind, one day as she passed through a Room at Mid-day, the Devil stood before her in the shape of a Big, Black, Man, and pointed to the top of the Door, Tempting her there to hang her self; and so stood near a quarter of an hour, and then Vanished away: Which was so far from dismaying her, that it much confirmed her against Unbelief, and her Temptations: Any one that will go to her here in *London*, may hear her Credible and Confident Report of it.

V. The Elder Countess of *Donagal*, a Lady Pious, Discreet and Credible, told me, that one of her Husbands Tenants (near *Belfast* or *Carickfergus*, where he was Lord) agreed with him for to put his Sons Life with

with his own in a renewed Leaſe of a Farm; and he paid part of the Money, and dyed before the Leaſe was made and Sealed: His Wife Marryed another Man, and paid the reſt of the Money out of her ſecond Husbands Purſe, and therefore put in his Sons Life, in ſtead of her Son by the former Husband into the Leaſe. The Earl of *Donagall* going into *England*, and being then in the *Weſt*, a Servant of his in *Ireland*, his Porter, a ſtout luſty Man, was haunted with the Apparition of the Woman's firſt Husband, telling him, that he muſt go to his Wife, and tell her that ſhe ſhould have no reſt till his Sons Life were put in the altered Leaſe: He askt why he ſpake to him, and what he had to do to meddle in it? It Anſwered him, thou art a Man fit for it, and thou ſhalt have no reſt till thou do it. The Man delayed, and was ſtill Haunted with this Apparition: He went to the Miniſter of the Town, and told him of it; who counſelled him to tell the Woman. She told him, that ſhe took it to be juſt, that her Husband that paid moſt of the Money, ſhould have the benefit of the Leaſe; and, perhaps not believing the Man, delayed. This Apparition came to the porter again, and ſaid, that ſhe may believe thee, go tell her of ſuch and ſuch Diſcourſe and Actions, that were between her and me in ſecret, which none elſe knoweth of: The

Man went and told her all that he was bid. She confessed that it was all true, and Secret between them; but still delayed, till some trouble (I remember not what) molested her self: In short, the Porter and she had no rest, till she had drawn a new Lease with the Name of the first Husbands Son, and sent it into *England*, to the Earl of *Donagal*, who Sealed it, and so altered accordingly.

VI. An Ancient understanding Pious and Credible Man of *Ilchester* in *Somersetshire*, is now in *London*, who the last week told me, that he was heretofore in Melancholy Doubts and Trouble of Mind, and in that Condition, had divers sensible Molestations by the Devil, as he lay awake in his Bed, his feet have bin lifted higher than his Head. I told him, that a Melancholy fancy might make him think so: He added to the confident Assertion of it, that he hath in the open day-time, as he hath gone about his House, had a blow struck on his face, as hard and plain, as any Mans hand could strike, and once so hard, that where his Nose and Cheek joyn, it left the place black and blew (as they call it) to the sight of all, in the same manner, as any other would have done (with much more.)

VII. The

VII. The Story of the Haunting of Mr. *Mompeſſon*'s Houſe in *Wiltſhire*, is Famous, and printed in part by Mr. *Joſeph Glanvil*: Mr. *Mompeſſon* is yet living, no Melancholy nor Conceited Man: The truth not doubted of by his Neighbours, within this Month, I ſpake with one of them an Atturney, who ſaid, that the noiſes heard, the viſible moving about of the Boards before their faces, and ſuch like, were all undoubtedly true: And the thing unqueſtioned by Mr. *Mompeſſon* (who to his great Coſt and trouble, was long moleſted by it) and his Neighbours, and thoſe that purpoſely went thither to ſee it: Notwithſtanding, that when ſome unbelievers went from *London* to be ſatisfied nothing was done when they were there. For as God oweth not ſuch Remedies to Unbelievers, ſo Satan hath no deſire to cure them: And it is likely, doth more in Apparitions by Divine Conſtraint, than he is willing to do; becauſe he is moſt ſucceſsful, when he is leaſt known. Any one that doubts of the truth of this Story, may yet have full ſatisfaction, the Witneſs being alive: But this partly belongeth to the inſtances of Witchcrafts, being Credibly ſuppoſed to be done by Witchcraft of a Drummer, as you may ſee deſcribed in the printed Story. I knew *Joſeph Glanvile* to be far enough from Fa-

Fanatick Credulity, who himſelf ſaw much of it, and publiſht it.

VIII. In *February*, 1646. falling into great Debility by Bleeding, at the Lady *Cook's* Houſe at *Milbourne* in *Darby-ſhire*; I removed to Mr. *Noels* Houſe at *Kirkby Malory* in *Leiceſter-ſhire*, where I lay weak three weeks in *March*, in which time, the Neighbours went to ſee a Houſe in *Lutterworth*, reported to be haunted: Multitudes flockt to ſee it, and affirmed, that at a certain hour of the day, ſtones were thrown at thoſe that were preſent, which hit them, but hurt them not: And that what ever time any one would whiſtle, it was anſwered by a whiſtle in the Room: And no ſearch could diſcover any Fraud: What became of it after, I heard not; but it continued believed commonly by the hearers, thoſe three weeks that I ſtaid in that County.

IX. But the certaineſt and fulleſt Inſtance of Witchcraft that ever I knew, I ſhall here give you in the words of others: Only adding, that about twenty years ago, the time whem it was doing, my worthy and dear Friend Mr. *George Hopkins*, the then Faithful Miniſter of the Goſpel at *Eveſham*, told it me himſelf, and told me of their Care and Watchfulneſs, to ſee that there

there were no Fraud committed in it. And the Witch was hanged at *Worceſter*, and the Woman her ſelf is yet living in *Eveſham*, and the thing never there doubted of: But having occaſion lately to inſtance the fact againſt ſome Unbelievers, I ſent to *Eveſham*, to a Godly, Credible, Friend, to ſend me word, whether any doubt had in theſe years paſt riſen concerning it, and to ſend me ſome of the Flint Stones which were voided by the Girl: Who ſent me word, that there were no doubt of the thing, and procured the now Miniſter of the place, to write me the Narrative which I here ſubjoin. And he ſent me *One ſtone*, about the breadth of a ſmall Groat, and the thickneſs of a Half-crown, which he ſaid, was all that is there kept of them, taken by the Majors Wife her ſelf, and kept by her, and therefore I muſt ſend it back again: Many had ſent for the Stones, and ſo many troubled the Houſe about them, that they threw away, or buried the reſt: And Mr. *Boyle* told me, that the Earl of *South-Hampton* Lord Treaſurer, for his Satisfaction, had got a great number of them. I carryed this about me a quarter of a year, and then ſent it home. But that which I chiefly inform the Reader of, is, that the thing was ſo long in doing, and ſo Famous, and ſo many Pious, Underſtanding Perſons minded it, that ſuſpition of Fraud was by their Diligence avoided.

The

The Narrative as lately ſent me from moſt Credible Perſons in Eveſham, *is as followeth.*

ABout the Month of *April*, 1652. *Mary* the Daughter of *Edward Ellins*, of the Burrough of *Eveſham*, in the County of *Worceſter* Gardner, then about nine or ten years old, went in the fields on a *Saturday* with ſome other Children to gather Cowſlips, and finding in a Ditch by the way ſide, at the ſaid Towns end, one *Catherine Huxley*, a ſingle Woman, aged then about forty years (as is ſuppoſed eaſing nature) the Children called her Witch, and took up ſtones to throw at her, the ſaid *Mary* alſo called her Witch, and took up a ſtone, but was ſo affrighted, that ſhe could not throw it at her; then they all run away from her, and the ſaid *Mary* being hindmoſt, this *Huxley* ſaid to her [*Ellins*, you ſhall have ſtones enough in your—] whereupon *Mary* fell that day very ill, and continued ſo weak and Languiſhing that her Friends feared ſhe would not recover; but about a Month after, ſhe began to void ſtones by the urinary paſſages, and ſome little urine came away from her; alſo when ſhe voided any ſtone, and the ſtone ſhe voided,

voided, was heard by thoſe that were by her, to drop into the Pot or Baſon, and ſhe had moſt grievous pains in her Back and Reins, like the pricking of Pins, the number of the ſtones ſhe voided, was about eighty, ſome plain pebbles, ſome plain flints, ſome very ſmall, and ſome about an ounce weight; this ſhe did for ſome ſpace, (a month or two, or there abouts) until upon ſome ſtrong ſuſpitions of Witchcraft, the forenamed *Huxley* was Apprehended, Examined and Searched (at whoſe Beds Head there was found ſeveral ſtones, ſuch as the ſaid *Mary* voided) and was ſent to *Worceſter*, where at the Summer *Aſſizes* in the ſaid year 1652. (then at hand) ſhe was upon the Proſecution of the Friends of the ſaid *Mary*, Condemned and Executed; upon whoſe Apprehenſion and Commitment, *Mary* ceaſed to void any more ſtones; but for a while, voided much blackiſh and muddy Sand, and alſo, in ſhort time perfectly recovered, and is yet living in the Town, in good and honeſt Repute, and hath been many years Marryed, and hath had ſeven Children; but never voided any ſtones ſince, nor been troubled with the pain forementioned, Abundance of people yet living, know the Subſtance of this to be true, and her Mother in Law (ſince dead) kept the ſtones till ſhe was tired with the frequent Reſort of people to ſee them, and the ſaid *Mary*,

and

and to hear the Relation of the matter, and beg the ſtones (for though many offered Money for them , yet ſhe always refuſed it, nor did they ever take any, but it coſt them much upon the Girl, and the Proſecution of the ſaid *Huxley*) and then ſhe buried them in her Garden , *Edward Ellins*, the Father of the ſaid *Mary* , is alſo yet living , and a Man of honeſt Repute, and utterly free (as alſo is the ſaid *Mary* , and all the reſt of her Friends) from the leaſt Suſpition of any Fraud or Cheat in the whole buſineſs : This was known to hundreds of People in the ſaid Town, and parts Adjacent, and many of them yet living, are ready to atteſt the truth of it.

X. In 1645, in *Dorſet-ſhire*, I lodged at a Village on a Hill, called I think) *Everſhot*, in the Houſe of the Miniſter , a grave Man , who had with him a Son , alſo a Learned Miniſter, that had been Chaplain to Sir *Tho. Adams* in *London*: They both told me, that they had a Neighbour that had long lain Bed-rid, that told all the occaſion ; That for a long time, being a poor Labouring Man, every Morning when he went out of his Door, he found a Shilling under his Door, of which he told no one, ſo that in a long time, he buying ſome Sheep or Swine , and ſeeming Rich, his Neighbours marvelled how he came by it:

At

At last he told them, and was suddenly struck Lame and Bed-rid. They would have had me speak with the Man; but the Snow covering the Ground, and I being ill, and the Witnesses fully Credible, I forbore.

XII. I had the last Week this following Letter sent me, from, and by most Credible Wise and Pious Persons of *Devonshire*, from *Exeter*.

Nathan the Son of Mr. *Zacheus Crab*, Dyer, without *Westgate*, had Convulsion and Falling-Fits about nine Years since: He was a Youth well known to the late Mr. *Robert Atkins* the Minister, who thought him one very hopeful for Religion. Going from one of his Meeting this Youth was first taken, having three Fits before he came to his Masters House: His Legs failed him, he seemed to be push'd as if some body tript up his Heels, and fell forth upon his Hands, but rose again presently. Some weeks after he had Falling-fits, with foaming at Mouth; thus he continued a Year and half before any means were used suspected for Witchcraft. After this, hearing of one *Gibs*, Mr. *Crab*, the Father of this Youth, and his Daughter, the Youth's Sister, went together to Mr. *Gibs* for help for the Youth. They went once every Week for a Month with the Youth's Water; the last Week of the Month the Sister ask'd, what Mr. *Gibs* thought

thought now of the Cure? (they went to him in the beginning of the Week) he ſaid, that weeks Papers of Powder would make a perfect Cure, but there would be an alteration, that he would have two or three panging fits different from the former, which things fell out as he ſaid. When this laſt Week of the Month was over, they had a Debate, whether they ſhould go to Mr. *Gibs* again, at length they concluded to go, and went on the beginning of the fifth Week with his Water. *Gibs* then told them, Since you are come to me again, I will give you that ſhall make a perfect Cure, that you ſhall need come to me no more: then he gave them a Bag to hang about the Youth's Neck, and Powder to take in White-wine for one weeks time: Order was given by him, when the Youth had worn the Collar about his Neck for a while, the Youth ſhould take it off himſelf, and burn it: but Mr. *Elſon*, the Boy's Maſter, took off the Collar after it had been on two Days and a Night, and ſhewed it to ſome, to inquire, whether it were not a charm? there being nothing in the Collar but a Paper with this writing,

Callen Dan Dant,
Dan Dant Callen,
Dan Callen Dant.

Mr. *Elſon* kept the Paper by him after 'twas taken from the Boy's Neck, about eigh-

eighteen Weeks, not ſuffering it to be applied again, being told that it ſeemed to be a meer Charm; and the Boy being ask'd, if he were content to have his Fits again rather than have a Cure from the Devil, who would not cure his Body without greater prejudice to his Soul, than his Bodily Diſtemper could be reckoned? he very readily anſwered, he would rather chooſe to have his Fits again, and would leave himſelf to the Hands of God, for his Diſeaſe or Cure.

When this Diſtemper left him for the Eighteen Weeks, he returned conſiderably to his Senſes and Memory, beyond what he had before, particularly to be able to ſort Wooll at his Trade, which he had not been able to do in a Year and quarter before. About the Sixth Week of theſe Eighteen, the Father went to Mr. *Gibs* again, and told him how the Note was taken off, and that ſeveral had the ſight of it; *Gibs* then ſaid, If the Fits do return again, he will be worſe than ever, and at their return he ſhould be able to do him no good. His Fits at the return were indeed far more terrible than before, and much of another kind than thoſe of other Perſons in the Fallen-ſickneſs: And theſe Fits did return to him about 18 or 19 VVeeks after they ceaſed, upon a *Shrove-Tueſday*: Mr. *Elſon* inquiring into the time when they returned,

said, it was when he threw the Paper that had been about the Youth's Neck, into the Fire and burnt it, unwilling to keep such a thing any longer. This *Gibs* hath the general repute of a VVizard, and his Father before him. The Youth hath a long time been utterly deprived of the use of his Reason, and is clothed, and otherwise used as a meer Natural; and his Fits so dreadful, that Persons are afraid to behold him.

After the return of his Fits, he was put to one *Yoe*'s in St. *Thomas*'s, where he wrought at his Trade of VVorsted-combing, and some means were used for his Fits, which he pretended to have some Skill in curing, whose Means were used about a Month without any success; then and there being at his VVork, and some signs appearing of an approaching Fit, they set him on a Stool, thence he fell in a Fit, and brake his Leg, the main Bone, in two pieces, another Bone in many pieces. Then he was brought home to his Father's House; and the Bones being set, the Chyrurgion said, if he should have another Fit his Cure would be impossible; he lay about a Month or five VVeeks very free from Fits, till his Bones were so well knit, that he could walk abroad with Crutches, which he did for a while, and then his Fits returned in the same manner as before his Bone was broken.

After

After his Leg was well recovered, he was carried to Mr. *Pridham* of *Morchard*, he preſcribed Means, which he hop'd would do him good, if there were any alteration by the uſe of his Pills which he then gave him to carry with him, and take when he came home: but before the Pills, he had ordered a Vomit to be taken, in the working of which, they thought he would die. Then they gave him the Pills, which, after they had ſtay'd above an Hour in his Stomach, he vomited them up as they were taken; which were put up again in the Box, and ſhewed to Mr. *Pridham*, who ſaid, If they had been given to a Child of two Months old, they would have been digeſted in half an Hour. Upon hearing the whole, he ſaid, certainly there is ſomething extraordinary in the caſe. Being asked if he could do him no good, he ſaid, he did not queſtion but he could, but being a Miniſter he feared he ſhould loſe his Benefice by Peoples ſaying he was a VVhite-VVitch.

The Youth's Mother apprehended, that Mr. *Staddon* drop'd ſome ſuch words that her Son was bewitch'd or poſſeſs'd, or ſomewhat to that purpoſe, who went through a Courſe of Phyſick with the Youth, and found nothing did anſwer Expectation.

For ſome Years the Youth hath been much prejudiced in his Speech; ſometimes he cannot ſpeak at all, but is as one dumb

for a VVeek or Fortnight together: He speaks plain enough between, but when he hath the Dumb Fits he can hardly move his Tongue in his Mouth; and he is generally so deprived of Reason, that he is clad, and otherwise used as a meer Idiot.

This Narrative was taken in the beginning of April *1688.*

Memorandum, The Youth continues in the same condition till this *27th* of *September*, *1689.*

XIII. Tho' I collect much written heretofore, I must not transcribe other Mens Books; I here desire the Reader to read in Dr. *Sinclare's* Book, called [*Satan's Invisible World*] among *36* Histories, the X. called *The Devil of* Genluce, where he will find such another Case as that of the Devil of *Mascon*; where the Spirit, besides other Acts of Molestation and Violence, for a long time continued familiar talking to Men, before so many Witnesses, as leaveth the truth of the History unquestionable.

XIV. The Hanging of a great number of Witches in *Suffolk* and *Essex*, by the discovery of one *Hopkins*, in *1645* and *1646* is famously known. Mr. *Calamy* went along with the Judges in the Circuit, to hear their Confessions, and see that there were

no

no Fraud or Wrong done them. I ſpake with many Underſtanding, Pious and Credible Perſons that lived in the Countries, and ſome that went to them to the Priſons, and heard their ſad Confeſſions. Among the reſt, an old *Reading* Parſon, named *Lowis*, not far from *Franlingham*, was one that was Hanged; who confeſſed, that he had two Imps, and that one of them was always putting him on doing Miſchief; and (he being near the Sea, as he ſaw a Ship under Sail, it moved him to ſend him to ſink the Ship, and he conſented, and ſaw the Ship ſink before him. One Penitent Woman confeſſed, that her Mother lying ſick, and ſhe looking to her, ſomewhat like a Mole ran in to the Bed to her, which ſhe being ſtartled at, her Mother bid her not fear it, but gave it her, ſaying, Keep this in a Pot by the Fire, *&c.* and thou ſhalt never want: She did as ſhe was bid, ſhortly after a poor Boy (ſeemingly) came in, and askt leave to ſit and warm him at the Fire, and when he was gone, ſhe found Money under the Stool; and afterwards oft did ſo again, and at laſt laid hold of her, and drew Blood of her, and ſhe made no other Compact with the Devil, but that her Imps ſuck'd her Blood; and as I heard, ſhe was delivered. Abundance of ſad Confeſſions were made by them, by which ſome teſtified, that there are certain Puniſhments that they were to

undergo, if they did not some hurt as was appointed them.

And in *Lancashire*, long ago, many Witches were Convict.

That published by *Edmond Bower* near *Salisbury*, is remarkable: I refer the Reader to the printed Narrative.

XV. I will next insert a late Fact not far off, which when a Pious Credible Person related to me, I desired him to send me the true Narrative in Writing when he came Home, and fully enquired into the matter: And he sent me this Narrative here following.

At Brightling *in* Sussex.

As touching the Relation of the *Brightling* Story, which is in the Substance undoubtedly true, however some Circumstances of it may vary, be pleased to take the following Account.

On *Munday* was three Weeks, at, or near the House of *Joseph Cruttenden* of *Brightling*, an old Woman about Noon came to a Servant Girl of the said *Cruttenden*'s tells her, sad Calamities were coming upon her Master and Dame, their House should be Fired, and many other troubles befal them; but tells this Girl withal, That if she spake of what she had told her, the Devil would tear her to pieces, otherwise she need not fear, for no hurt should come to her: The same

ſame Night, as the Man and Woman lay in Bed, Dirt and Duſt, *&c.* was thrown at them, but they could not tell whence it came: They riſe and Pray, during which that Diſturbance ceaſes; ſome ſay they went to Bed again, but finding the ſame trouble they are forced to riſe. *Tueſday* about Noon, Duſt, Dirt, and ſeveral things are thrown at them again; before Night, a part of one end of their Houſe Fired; they rake it down, it flaſhes ſomewhat like Gunpowder; as they ſtop'd it there, it began in another place, and thence to another, till the whole Houſe was burnt down. Some ſay ſome thing like a Black Bull was ſeen tumbling about; the certainty of that I aver not. The Houſe, tho' it burnt down to the Ground it flamed not: The Night was ſpent in carrying Goods, or one thing or other from one place to anothe; they, I think, remaining moſtly without Doors. *Thurſday* Col. *Busbridge* (whoſe Houſe the former was) being acquainted with the Man's ſad Accident, bid them go into another of his Houſes in the Pariſh, whither, when the Goods were brought, ſuch like Diſturbances were there alſo; the Houſe Fireth, endeavours are made by many to quench it, but in vain, till the Goods are thrown out, when it ceaſed with little or no help. In this condition none durſt let them into their Doors; they abide under a Hut; the Goods are

thrown upſide down, Peuter-diſhes, Knives, Brickbrats ſtrike them, but hurt them not: Mr. *Bennet* and Mr. *Bradſhaw*, Miniſters, came to Pray with them, when a Knife glanced by the Breaſt of Mr. *Bennet*, a Bowl or Diſh thrown at his Back, but while at Prayers quiet; they were without Doors, there being very many preſent, a Wooden Tut came flying out of the Air, by many, and came and ſtruck the Man; as likewiſe a Horſe-ſhoe, which was by ſome laid away, and it was obſerv'd of its own accord to riſe again and fly to the Man, and ſtrook him in the midſt of a hundred People: Upon ſtrict Examination the Man confeſſeth, that he had been a Thief, and did it under the colour of Religion. *Sabbath-day* the Girl told her Dame the former Story of the Womans Diſcourſe; ſhe is ſent for, and Examined before Captain *Collins*, Mr. *Busbridge*, and ſhe is ſearched and watched 24 Hours: the Girl ſaith, ſhe is like the Woman, but I think will not ſwear it is the ſame. This Woman was formerly ſuſpected to be a Witch, had to *Maidſtone* about it, but got away, and hath lived about *Burwaſt* ſome time ſince; her Name I know not: *Tueſday* Four Miniſters kept a Faſt, Mr. *Bennet*, *Weller*, *Bradſhaw* and *Golden*; ſince I hear not of any trouble. 'Tis ſaid they are in a Barn or Ale-houſe; while they lay without Doors, the Woman ſending ſome

Meal

Meal to a Neighbours to make Bread, they could not make it up into Loaves, but it was like Butter, and ſo they put it into the Oven, but it would not bake, but came out as it went in. This Relation came from Mr. *Collins*, who was an Eye-witneſs of much of it.

XVI. About twenty Years paſt, when I was in the Lord *Broghill*'s (now Earl of *Orery*'s) Lodgings in *London*, one Night he brought me the Report, that one of *Cromwell*'s Soldiers being on his Watch, near the Chappel of St. *James*'s Houſe, ſomething came towards him in an affrightening ſhape, and he calling out, Stand, ſtand, or I will ſhoot you, at laſt diſcharging, it ran upon him, and threw him over the way far off; and that it had been that day Examined, and affirmed confidently; and what became of the Report of it afterward, I know not, ſave that it was ſaid to happen oft. But on this occaſion the Earl of *Orery* (yet living) told me, as followeth, That Colonel *Venables* (then going for *Hiſpaniola*, with the Soldiers that were there Repulſed and took *Jamaica*) had a Soldier in his Army that came out of *Ireland*, and was under Colonel Hill, who was then in *London*, and would atteſt this following, *viz.* That this Soldier looked pale and ſad, and pined, and the cauſe was unknown: At laſt he came to Colonel

Colonel *Hill* with his Confession, that he had bin a Servant in *England*, (as I remember, to one that carried Stockins and such ware about to sell) and for his Money, he had Murdered his Master, and buried him in such a place: And flying into *Ireland*, listed himself his Souldier, and that of a long time, when ever he lay alone, somewhat like a headless Man, stood by his Bed, saying to him, [*Wilt thou yet confess?*] And in this case of fear he had continued, till lately it appeared to him when he had a Bed-fellow (which it never did before) and said as before [*Wilt thou yet confess*] and now seeing no hope of longer Concealing it, he Confessed: And as I remember, his going to *Hispaniola* was his punishment, in stead of Death, where vengeance followed him.) This he offered then to bring Colonel *Hill* to me to attest, (since the Writing of this, the Earl of *Orery* is dead.)

XVI. *Simon Jones*, a Strong and healthful Man of *Kederminster* (no way inclined to Melancholy or any Fancies) hath oft told me, that being a Souldier for the King in the War against the Parliament, in a clear Moon-shine Night, as he stood Sentinel in the Colledge Green at *Worcester*, something like a headless Bear, appeared to him; and so affrighted him, that he laid down his Arms soon after, and returned home to his Trade

Trade, and while I was there afterward, which was fourteen years, lived Honeſtly, Religiouſly, and without blame, and I think is yet living, which mindeth me of that which followeth, though to me not known.

XVII. When I was young, moſt credible and religious perſons born in *Wilden-Hall* near *Wolver-hampton* in *Stafford-Shire*, oft told me (dwelling with me in the ſame Houſe) that one *Richard White* a Smith of *Wilden-Hall*, was a prophane Atheiſtical Man, and believing that there was no Devils, in his Cups would wiſh he could once ſee the Devil, if there were ſuch a thing; and that ſuddenly he changed his Life, and became a profeſſor of zeal, and ſtrictneſs in Religion, and told them, that in a clear Moonſhine Night, the Devil in the ſhape of a great ugly Man, ſtood by his Bed ſide, opening the Curtains, and looking him in the Face, and at laſt took up the Blanket, and ſometime ſmiled on him, and then was more ugly, and after a while (in which he lay in great Terror) the Apparition Vaniſhed, and he was affrighted into the aforeſaid change of Life (as *Bruno* is ſaid to be the Founder of the Order of Carthuſian Fryers.

XVIII. My dear Friend Mr. *Hopkins* (Father to my Faithful Brother Mr. *George Hopkins* Miniſter at *Everſham*; till ejected, *Aug.* 24. 1662.

1662. and Grandfather to Dr. *Hopkins*, lately Preacher at *Laurences*) a chief Magistrate of *Bewdley*, and since a Member of the Long Parliament, oft pained as he thought with the Spleen, but not at all Melancholy, came to me at Mr. *Hanburyes*, the last time before I was driven out of the County, and as a great secret told me, that he was possest (meaning, I think Bewitcht): I chid him, as Fanciful and Melancholy: But he without any shew of Melancholy, affirmed, that it was certainly true: I could not stay with him, and never saw him more. But he long continued in pain and that Conceit, and before he dyed, a piece of Wood came down into the *rectum intestinum*, which they were fain to pull out with their Fingers His good Wife told me, it was of the length of ones finger: And that he and they were sure that he never swallowed any such thing. The best Men it seems may be thus Afflicted, as *Job* by Satan.

XVIII. There is now in *London* an understanding, sober, pious Man, oft one of my Hearers, who hath an elder Brother, a Gentleman of considerable Rank, who having formerly seemed pious, of late Years doth oft fall into the Sin of Drunkenness: He oft lodgeth long together here, in this his Brother's House: And whenever he is drunken, and hath slept himself sober, something

thing knocks at his Bed's Head, as if one knock'd on a Wainſcot; when they remove his Bed, it followeth him: Beſides lowd Noiſes on other Parts where he is, that all the Houſe heareth. They have oft watch'd, and kept his Hands, leſt he ſhould do it himſelf. His Brother hath oft told it me, and brought his Wife (a diſcreet Woman) to atteſt it; who averreth moreover, that as ſhe watched him, ſhe hath ſeen his Shooes under the Bed taken up, and nothing viſible touch them. They brought to me the Man himſelf, and when we ask him how he dare ſo ſin again, after ſuch a Warning, he hath no Excuſe. But being Perſons of Quality, for ſome ſpecial Reaſon of Worldly Intereſt, I muſt not name him.

Two things are remarkable in this Inſtance. 1. What a powerful thing Temptation and Fleſhly Concupiſcence is, and what a hardned Heart Sin brings Men to: If one roſe from the Dead to warn ſuch Sinners, it would not of it ſelf perſuade them.

2. It poſeth me to think what kind of Spirit this is, that hath ſuch a Care of this Man's Soul, (which maketh me hope he will recover.) Do good Spirits dwell ſo near us? Or are they ſent on ſuch Meſſages? Or is it his Guardian Angel? Or is it the Soul of ſome dead Friend, that ſuffereth, and yet, retaining Love to him, as *Dives* to his

his Brethren, would have him saved? God yet keepeth such things from us, in the dark.

XIX. There is now in *London* a Youth, (the Son of a very Godly Conforming Minister,) who reading a Book of that called Conjuration, coming to the *Words* and *Actions* which the Book said would cause the Devil to appear, was presently very desirous to try, and desirous that the Apparition might be accordingly. He came to me in Terrour, having before opened his Case to a Parish-Minister, and affirmed to me, that the Devil hath appeared to him, and sollicited him with a Knife to cut his Throat, and told him, he must do it suddenly, for he would stay no longer. I told him how safe he was, if he truly repented, and begged Pardon through Christ, and would resolvedly renew his Baptismal Covenant, and renounce the Devil, and live as truly devoted to God and our Redeemer: And I have heard from him no more, but must not name him.

This shews what Power Satan gets, if Men do but consent: For I had a very Godly Friend, that a Week ago told me, that he read *Cornelius Agrippa's Occulta Philosophia*, and read the same Words that he saith will raise Devils, but with no Desire, but a Detestation of Success, and

and of the Book, and nothing appeared to him.

XX. Mr. *Samuel Clark* hath publiſhed the Apparition to Mr. *White* of *Dorcheſter*, Aſſeſſor to the *Weſtminſter*-Aſſembly, at *Lambeth*. The Devil, in a light Night, ſtood by his Bed-ſide: He looked a while whether he would ſay or do any thing, and then ſaid, *If thou haſt nothing elſe to do, I have*; and ſo turned himſelf to ſleep. Many ſay it from Mr. *White* himſelf.

XXI. This following I had from one of unqueſtionable Credit.

Amongſt other things, I called to Mind a Story ſent me in a Letter from *Cambridge*, that Week it was done, in 1661, or 1662. and I did verily believe, and do ſtill, that Mr. *Illingworth* ſent it me, but he could not reflect it; however, Mr. *Cooper* hearing it told it was a great Truth, he heard Mr. *Franklin*, a Miniſter of *Wood-Riſing*, in this County, twelve Miles from this City, Father to the Child, tell it to Sir *Philip Woodhouſe*. Mr. *Franklin* (his Character, farther than that of a Miniſter of the Church of *England*, I cannot give you) was then Miniſter of a Town (whoſe Name I know not) in the Iſle of *Ely*, and upon this Account which I ſhall tell you, removed to *Wood-Riſing* in this County.

This

This Man had a Child, to which a Spirit often appeared at his Father's House; and grew so bold and free, as very ordinarily to come in whilst Company was in the House, and *Franklin* in the Room, and sit down by the Boy. At due Years, about the Year 1661, or 1662. he was bound an Apprentice to a Barber in *Cambridge*, (or at least with him as a Probationer.) One Night the Spirit appeared to him in the usual Habit of a Gentlewoman, and would have persuaded him to go home again, asking him what he did there? *&c.* The Boy, after some Treaty, replied, He would not go. Upon which, he received a great Blow on the Ear, and grew very ill, but rose. Being and continuing ill, his Master presently horseth, and rides to acquaint his Father. In the Forenoon of that Day, the Boy sitting by the Kitchin-fire, his Mistress being by, suddenly cries out, *O Mistress! Look: There's the Gentlewoman.* The Woman turns to look, sees nothing; but while her Head was turned, hears a Noise as of a great Box on the Ear; turns, sees the Boy bending down his Neck, and he presently died. About the same Hour, so near as they could guess, the Master was sitting at Dinner in the Isle of *Ely*, with the Father: The Appearance of a Gentlewoman comes in, looking angrily, taking a Turn or two, disappeared.

Thus

Thus I remember the Story came, in three Days after it was done, to me.

Mr. *Cooper* this Afternoon confirms it, as heard by him from Mr. *Franklin* himſelf: Adding, the poor Man was ſo affected, that he ſeemed almoſt ſtupid.

XXIII. From a credible Perſon I had this following Account.

In the Year 1665. *Elizabeth Brooker*, Servant to Mrs. *Hieron* of *Honyton*, in the County of *Devon*, as ſhe was ſerving in Dinner one *Lord's Day*, ſuddenly felt a pricking, as of a Pin, in her Thigh, but did not think there could be any ſuch thing; yet looking, ſhe found indeed that a Pin was there, got within her Skin, but without drawing any Blood, or breaking the Skin, or making any hole or ſign at all; and it was got ſo far within her Fleſh, that ſhe could hardly feel the Head of it with her Finger, but yet ſhe did plainly enough perceive that it was a Pin; ſo it continued the remaining part of that Day. The next Day ſhe felt but little pain: The *Tueſday* ſhe was much pained, and the Pin wrought ſo far into her Fleſh, that ſhe could no longer feel it with her Fingers. The *Wedneſday* ſhe went to *Exeter*, that ſhe might have the Advice of Mr. *Anthony Smith*, a Chirurgeon there, of great Reputation. He, upon examining the place, would not believe that any Pin was

there, there being no Skin broken, no Swelling, nor any other thing by which he might perceive the leaſt Token of any ſuch matter. However, upon her confident and conſtant affirming there was a Pin, he made an Inciſion; and ſearching with an Inſtrument, at length found the Pin, and took it out: It was a little crooked, and of the larger ſort of ſmall Pins. He preſently made Applications for the Cure of the Wound, which in about three Weeks time was effected.

The Day before this happened, the Woman had an unknown Perſon asked a Pin of her, which ſhe denied her, but did not ſuſpect her. And another Woman, *Agnes Richardſon*, who was ſuſpected, was angry with her, for blaming her about Miſcarriage in an Errand that ſhe ſent her on.

A true Relation from Honyton, *in the County of* Devon, *concerning Witchcraft.*

Kingſton upon *Thames*, *Sept.* 6. 1681.

ABout nine or ten Years ſince, in the Houſe of Mrs. *Hieron*, of *Honyton*, Widow, there happened this ſtrange Inſtance of Witchcraft following.

This

This Widow *Hieron*, a Perſon of good Quality, kept a Mercer's Shop, and (I think) doth to this day, in *Honyton*. She had a Maid-Servant, *Elizabeth Brooker* by Name, who ſold Small Wares in a Stall before her Miſtreſſes Door. On *Saturday*, which was their Market-day, a certain Woman of *Honyton* Town came to the ſaid *Elizabeth Brooker*, (ſelling Wares at the Stall aforeſaid,) and asked her for a Pin. The Maid readily gave her a Pin from her Sleeve; but this Pin did not ſatisfie, ſhe would have a Pin of a bigger ſort, out of a Paper which hung up to ſell. The Maid told her, thoſe Pins were not hers to give, ſhe muſt ask her Miſtreſs; and when ſhe had Orders, ſhe would give her her Deſire. The Woman asked her again, and again; and *Elizabeth* did as often deny. The Woman went away in a great Fume and Rage, and told the Maid, ſhe ſhould hear farther from her, ſhe would e'er long wiſh ſhe had given her the Pin ſhe deſired; with many threatning Speeches, which the Maid took little notice of, (though the Woman was of an ill Report.) Now, the next Day being the *Lord's Day*, while her Miſtreſs and the Family were at Dinner, and *Elizabeth Brooker* waiting at the Table, on a ſudden the Maid gave a very great Cry, and told them, ſhe had a Pin thruſt into her Thigh, which few of the Family did believe, know-

there, there being no Skin broken, no Swelling, nor any other thing by which he might perceive the least Token of any such matter. However, upon her confident and constant affirming there was a Pin, he made an Incision; and searching with an Instrument, at length found the Pin, and took it out: It was a little crooked, and of the larger sort of small Pins. He presently made Applications for the Cure of the Wound, which in about three Weeks time was effected.

The Day before this happened, the Woman had an unknown Person asked a Pin of her, which she denied her, but did not suspect her. And another Woman, *Agnes Richardson*, who was suspected, was angry with her, for blaming her about Miscarriage in an Errand that she sent her on.

A true Relation from Honyton, *in the County of* Devon, *concerning Witchcraft.*

Kingston upon *Thames*, *Sept.* 6. 1681.

ABout nine or ten Years since, in the House of Mrs. *Hieron*, of *Honyton*, Widow, there happened this strange Instance of Witchcraft following.

This

This Widow *Hieron*, a Perſon of good Quality, kept a Mercer's Shop, and (I think) doth to this day, in *Honyton*. She had a Maid-Servant, *Elizabeth Brooker* by Name, who ſold Small Wares in a Stall before her Miſtreſſes Door. On *Saturday*, which was their Market-day, a certain Woman of *Honyton* Town came to the ſaid *Elizabeth Brooker*, (ſelling Wares at the Stall aforeſaid,) and asked her for a Pin. The Maid readily gave her a Pin from her Sleeve; but this Pin did not ſatisfie, ſhe would have a Pin of a bigger ſort, out of a Paper which hung up to ſell. The Maid told her, thoſe Pins were not hers to give, ſhe muſt ask her Miſtreſs; and when ſhe had Orders, ſhe would give her her Deſire. The Woman asked her again, and again; and *Elizabeth* did as often deny. The Woman went away in a great Fume and Rage, and told the Maid, ſhe ſhould hear farther from her, ſhe would e'er long wiſh ſhe had given her the Pin ſhe deſired; with many threatning Speeches, which the Maid took little notice of, (though the Woman was of an ill Report.) Now, the next Day being the *Lord's Day*, while her Miſtreſs and the Family were at Dinner, and *Elizabeth Brooker* waiting at the Table, on a ſudden the Maid gave a very great Cry, and told them, ſhe had a Pin thruſt into her Thigh, which few of the Family did believe, know-

ing there was no Perſon in the Room beſide her ſelf, and the Family, who all ſate at Meat, ſhe only ſtanding to attend them. Her Miſtreſs aroſe from Table, and Mr. *Samuel Hieron*'s Wife, (who was then living.) She was forced to go to Bed; they ſent for a Midwife of the Town, who had skill in Sores and Wounds: She ſaw there had been ſome ſmall Hurt in the Skin, but the Pin was out of ſight; and feeling ſo as to underſtand what it was, or exactly where, the Midwife applied her rare Plaiſter of *Venice*-Turpentine all that Night, and many other things the next Day, but the Pain was ſtill the ſame. On the *Tueſday* they adviſed with Mr. *Salter*, a skilful Apothecary in the Town, who adviſed them well, whoſe Counſel they followed, but all in vain. On *Wedneſday*, the ſame Week, they, with great Trouble and Pain, brought her to *Exeter*, and lodged her at Mr. *John Hoppin*'s, a worthy Miniſter of the Goſpel, who lived in *Gaudies-Lane*. They called me to her, to adviſe what to do to eaſe her Pain. I deſigned a Suppurative Cataplaſm, but nothing would ſatisfie the Maid, but cutting of it out; which was ſomewhat difficult, becauſe it was hard to find the place exactly, where to make the Inciſion; but the Courage of the Patient did greatly promote the Operation. I made a large Inciſion, according to the length of the Muſcles;

and

and though I could find no ſign of the Pin upon the firſt Inciſion, yet by putting my Inciſion-knife obliquely, I felt the Pin, and brought it out, near an Inch within the *Cutis*; and upon that there was great Eaſe, and in fifteen Days the Sore was whole. This Operation was performed in the preſence of Mrs. *Hoppin*, Mrs. *Gold*, Mrs. *Ford*, and many worthy Perſons, of good Reputation. And I dare preſume, If this Paper be ſent to *Honyton*, to Mr. *Samuel Hieron*, Miniſter of the Goſpel, he will have it ſufficiently atteſted concerning the firſt part of the Story, and none can tell the ſecond part better than my ſelf, who performed the Operation: And the Truth of that I give under my Hand this 6th Day of *September*, *Anno Dom.* 1681.

Anthony Smith,

Chyrurgus *Kingſton*.

XXIV. One born in the ſame Town, now living in *London*, in a Journey, *Anno* 1664. lodged at an Inn in *Culmſtock*, in the ſame County. He went to Bed between Ten and Eleven of the Clock, and ſoon

fell aſleep, not having any Apprehenſions concerning the Houſe or Chamber. When he awaked, he found himſelf laid out in the Floor, at ſome diſtance from the Bed, by the ſide of a Table, the Bed-Cloaths, and his own Wearing Cloaths, all upon him, juſt in the ſame manner as he laid them when going to Bed; having nothing at all under him, by which he got an extream Cold; and beſides, his Leg and Arm next the Table were ſorely bruiſed. Being awake, he began to think where he was, but ſoon recollected himſelf, and by the Light of the Moon, which then ſhone very bright, he diſcerned the Bed; and putting on the Cloaths upon the Bed, laid him down again, and ſlept the remaining part of the Night very quietly. Soon after his being in Bed this ſecond time, the Town-Clock ſtruck Twelve. He never was out of his Bed in his Sleep before or ſince; and ſoon after he came to underſtand that the Chamber was reputed to be haunted.

Mr.

Mr. Charles Hatt's *Letter, concerning an Houſe being haunted at* Kinton, *in* Worceſterſhire, *in the Year* 1667.

Worthy Sir,

ACcording to your Deſire, and my Promiſe when I was with you about a Fortnight ſince, with Mrs. *Wilſon*, concerning a Man's Houſe in *Kinton* (ſix Miles from *Worceſter*) being ſorely troubled, about the latter end of the Year 1667. to the beſt of my Remembrance, *viz.*

I living at *Benington*, near *Auſter*, in *Warwickſhire*, Workmen come from *Kinton*, acquainted me of an Houſe ſorely haunted, naming the Perſon to me, (which I have now forgot.) I being deſirous to ſee or hear ſuch things, went to the ſaid Houſe; but finding only a Maid there a ſpinning, I asked for her Maſter. She told me, the Spirit (to the beſt of my remembrance ſhe called it ſo) had boxed him about the Ears, as he ſate by the Fire, over againſt her; upon which, he cried out, and went away to a Son's of his in the ſaid Town, a little before I came. I coming to the ſaid Man, deſired him to come home.

He ſeemed unwilling, telling me how he was abuſed by it, and that in the Night it would often pull him out of the Bed, and did ſo torment him, that he was a weary of his Life. But getting him home, he ſate him down about the ſame place, near the Fire, and I ſate over againſt him, diſcourſing how he was troubled. He told me, ſeveral had been with him; as the Miniſter of the place, (to my beſt remembrance.) They bid him pray, pray: But he found no Relief. I told him, I knew no other way than by ſeeking to the Lord, and not to ſpeak ſlightly of Prayer. He told me, I might hear it before I went. I had not been long, but there was a great Noiſe in the ſaid Room, of Groaning, or rather Gruntling, like a Hog, and then gave a lowd Shriek. Here it is, ſaith the Man. I was much concerned upon the hearing of it; ſo recalling my ſelf, I deſired to go to Prayer in the next Room, where the Man uſed to lie. By this time many of the Towns-People came in, and were at Duty. About the middle of Duty, the aforeſaid Noiſe came, as I thought, lowder, and juſt by me; however, I then was not concerned. Afterward, having ſome Diſcourſe with the Man about a Month after, I heard from him, that it did no more trouble him, nor to his Death.

He

He lived, as I remember, two Years after. This is the beſt and trueſt Account I can give. I reſt,

SIR,

Your Chriſtian Friend

to command,

Gingraff, May 16. 1691. Charles Hatt's.

POSTSCRIPT.

SIR,

I Spake to my Lady *Rich*, concerning a Voice that Mr. *Tiro* heard, acquainting him of his Death. If you remember, I told you of him, and you deſired an Account of it. He was a Nonconformiſt Miniſter, of *Unger*, in *Eſſex*: My Lady will ſend you the Account of it. This Mr. *Tiro* had an extraordinary Love for you.

Vale, C. H.

CHAP.

CHAP. III.

MR. *John Humphreys*, brought Mr. *May Hill* to me, with a Bag of Irons, Nails and Brass, vomited by the Girl. I keep some of them to shew: Nails about three or four inches long, doubled crooked at the end, and pieces of old Brass doubled, about an Inch broad, and two or three Inches long, with crooked edges: I desired him to give me the Case in Writing, which he hath done as followeth: Any one that is incredulous, may now at *Beckington* receive Satisfaction from him, and from the Maid her self.

In the Town of *Beckington*, by *Froome* in *Somerset-Shire*, liveth *Mary Hill*, a Maid of about Eighteen years of Age, who having lived very much in the Neglect of her Duty to God, was some time before *Michaelmas* last past was Twelve-Month, taken very ill, and being seized with violent Fits, began to Vomit up about two hundred crooked Pins. This so Stupendous an Accident, drew a numerous Concourse of People to see her: To whom when in her Fits, she did constantly affirm, that she saw against the Wall of the Room: Wherein she

ſhe lay, an old Woman named *Elizabeth Carrier*, who thereupon being Apprehended by a Warrant from a Juſtice of Peace, and Convicted by the Oaths of two Perſons, was committed to the County Goal.

About a Fortnight after, ſhe began to Vomit up Nails, Pieces of Nails, Pieces of Braſs, Handles of Spoons, and ſo continued to do for the ſpace of ſix Months and upwards: And in her fits, ſhe ſaid there did appear to her an old Woman, Named *Margery Coombes*, and one *Ann More*; who alſo by a Warrant from two Juſtices of the Peace, were Apprehended and brought to the Seſſions held at *Brewton* for the County, and by the Bench committed to the County Goal: The former of theſe dyed as ſoon as ſhe came into Priſon, the other two were Tryed at *Taunton* Aſſizes, by my Lord Chief Juſtice *Holt*, and for want of Evidence, were acquitted by the Jury. The Perſons bound over to give Evidence, were *Suſanna Belton*, and *Ann Holland*, who upon their Oaths Depoſited, that they hookt out of the Navel of the ſaid *Mary Hill*, as ſhe lay in a dead fit, crooked Pins, ſmall Nails, and ſmall pieces of Braſs, which were produced in Court before the Judge, and from him handed to the Jury to look upon them. Whereupon Mr. *Francis Jeſſe*, and Mr. *Chriſtopher Brewer* declared, that they had ſeen the

the ſaid *Mary Hill* to Vomit up at ſeveral times Crooked Pins, Nails, and Pieces of Braſs, which they alſo produced in open Court, and to the end, they might be aſcertained it was no Impoſture, they declared, they had ſearched her Mouth with their Fingers before ſhe did Vomit.

Upon which the Court thought fit to call for me, who am the Miniſter of the Pariſh, to teſtifie the Knowledge of the matter, which I did to this Effect, that I had ſeen her at ſeveral times, after having given her a little ſmall Beer, Vomit up Crooked Pins, Nails, and Pieces of Braſs. That to prevent the Suppoſition of a Cheat, I had cauſed her to be brought to a Window, and having lookt into her Mouth, I ſearcht it with my Finger, as I did the Beer before ſhe drank it. This I did, that I might not be wanting in Circumſtantial Anſwers, to what my Lord and Court might propoſe.

I well remember, a Gentleman on a *Saturday* came to my Houſe (*Incognito*) to know of me the truth of the Country Report about this Maid, having ſeen ſome of the Nails, *&c.* ſhe had Vomited up. I told him it was very true, and if he would ſtay in Town till the Morning, he might ſee it himſelf, for his own Satisfaction. Which he did, and early in the Morning, was called to ſee her. But becauſe Beer was not

not given her when ſhe wanted it, ſhe lay in a very Deplorable Condition, till paſt two in the Afternoon; when with much Difficulty, ſhe brought up a piece of Braſs, which the ſaid Gentleman took away with him. Though before the ſaid Piece of Braſs came up, he told me he was ſatisfied of the Truth of the thing, becauſe it was impoſſible for any Mortal to Counterfeit her miſerable Condition. She ſometimes lying in a dead Fit, with her Tongue ſwelled out of her Head, and then reviving, ſhe would fall to Vomiting, but nothing came up till about two a Clock in the Afternoon. Nay, ſo curious was he to Anticipate any Cheat, that he ſearcht her Mouth himſelf, gave her the Bear, held her up in his hand, and likewiſe the Baſon, into which ſhe Vomited, and continued with her all this time, without eating and drinking, which was about eight hours, that he might be an Eye-Witneſs of the Truth of it. Nay, further, he found the Maid living only with a Brother, and three poor Siſters, all young Perſons, and very honeſt, and the Maid kept at the Charge of the Pariſh, were ſufficient Teſtimonies they were uncapable of making a Cheat of it. The Gentleman I now mentioned, was, (as I afterward learnt) Eſquire *Player* of *Caſtle-Cary*.

I have often wondred how it was poſſible for all that Trumpery to be conveyed into her

her Body, which at Intervals, she cast up. I therefore made all the Observation I could to satisfie my self and others. I found that those things which she brought up in the Morning, were conveyed into her Body by some Diabolical Power, when she was in Bed at Night. What induced me easily to believe this, was, by considering these following Circumstances.

1. That it was only in the Morning, that she Vomited up Nails, *&c.* and scarce did any thing in the Afternoon.

2. I found by Enquiry, that she always slept with her Mouth open, and could not help it, and when asleep, she could not be awaken'd either by calling, jogging or pulling of her, for some considerable time; though at the same time, she fetcht such deep and painful Groans, as if she were awaked, and sensible of her sad Condition.

3. For my Farther Satisfaction, I got some at my own Charge to sit up at Nights with her, and watch her Mouth, and to see it was kept close shut. Whilst this was done, the Vomiting of Nails ceased, and that for thirteen Nights Successively; but when it was neglected, she would be sure to bring up something of Nails, or some such stuff. I then had her lodged at a Neighbours House, to see whether her Vomiting of Nails

Nails would totally ceaſe, but it did not. For coming one day to my Houſe, to refreſh her ſelf, ſhe had not bin there two Hours, before ſhe began to be ill, we immediately gave her ſome Beer, and ſhe Vomited up a great board Nail. Some time after this, ſhe threw up a great piece of Braſs, which I ſaw followed with much Blood, and ſhe being extreamly weakened with ſtriving, and falling into a Fit, I cauſed a Woman to open her Mouth, who took out as much Blood, as ſhe could hold in the hollow of her hand.

After the Aſſizes afore-mentioned was ended, and ſhe was turned home, ſhe grew worſe than ever, by Vomiting of Nails, Pieces of Glaſs, *&c.* And falling one day into a Violent Fit, ſhe was ſwelled to an extraordinary bigneſs, ſome Beer being given her, ſhe throws up ſeveral Pieces of Bread and Butter, beſmeared with a Poyſonous matter, which I judged to be white Mercury. This ſo much affrighted the Neighbours, that they would come no more near her. So that one day, ſhe being taken deſperate ill, I was ſent for to pray with her, and Compaſſionating the Deplorableneſs of her Condition, I at laſt reſolved to take her into my own Houſe, where in ſome ſhort time, the Vomiting ceaſed; though for ſome ſpace, her Diſtorting Fits followed her. But, bleſ-

ſed

sed be God, is now, and has been for a considerable time last past in very good health, and fit for a Service.

April 4. 1691. May Hill *Minister of* Beckington, *In the County of* Somerset.

II. They that will read Mr. *Increase Mathers* Book, and especially his Sons, Mr. *Cotton Mathers* Book of the Witchcrafts in *New-England*, may see enough to Silence any Incredulity that pretendeth to be Rational.

Mr. *Emlin* a Preacher now in *Dublin*, told me the Story of the Bewitching of two Gentlewoman, Sisters to Mr. *Pacy*, now a Pious Justice in *Lestoft* in *Suffolke*. He and his Sisters now Married, are all yet living: They were used much like those in *New-England*, mentioned by Mr. *Cotton Mather*, being Children then about nine and eleven years old: But I understand that the Story is in Print, and it is also in *M.S.* from Judge *Hale* himself, who Condemned the Witch, (which no Man was more backward to do, without full Evidence.) A Lady of my Acquaintance, hath it under his Hand. Therefore I forbear the particulars: Only one odd passage that Mr. *Emlin* told me I shall recite. A Godly Minister yet living, sitting by to see one of

of the Girls in her fits, ſuddenly felt a force pull one of the Hooks from his Breeches: And while he looked, with wonder what was become of it, the Tormented Girl, Vomited it up out of her Mouth: Any that doubteth of this Story, may be ſatisfied of Mr. *Pacy*, and both his Siſters yet living, and may know all the Evidences and Circumſtances which I paſs over.

CHAP. IV.

Inſtances ſent me from the Duke of Lauderdale: *(More in other Letters of his I gave away, and ſome Books of Forreign Wonders he ſent me.)*

SIR,

IT is ſad that the *Sadducean*, or rather Atheiſtical denying of Spirits, or their Apparitions ſhould ſo far prevail; and ſadder, that the clear Teſtimonies of ſo many Ancient and Modern Authors ſhould not convince them. But why ſhould I wonder, if thoſe who believe not *Moſes* and the Prophets, will not believe though one ſhould riſe from the Dead? One great cauſe of the hardening of thoſe Infidels, is, the frequent Impoſtures which the *Romaniſts* obtrude on the VVorld in their Exorciſms and pretended Miracles. Another is the too great Credulity of ſome who make every thing VVitchcraft which they do not underſtand: And a third may be the Ignorance of ſome Judges and Juries, who condemn Silly Melancholy People upon their own Confeſſion, and perhaps, ſlender Proofs.

None

None of these three can be deny'd, but it is impertinent arguing to conclude, that because there have been Cheats in the World, because there are some too credulous, and some have been put to Death for Witches, and were not, therefore all Men are deceived. There is so much written, both at home and abroad, so convincingly, and by so unquestionable Authors, that I have not the Vanity to add any thing, especially to you: But because you have desired me to tell you the Story of the Nuns at *Loudun* and some others, I shall first tell you of a real Possession near the place I was born in; next of disquietings by Spirits (both which I had from unquestionable Testimonies) and then I shall tell you what I saw at *Loudun*, concerning that which I do not doubt to call a Pretended Possession, sure I am a Cheat. About 30 Years ago, when I was a Boy at School, there was a poor Woman generally believed to be really possessed. She lived near the Town of *Duns* in the *Mers*; and Mr. *John Weems* then Minister of *Duns* (a Man known by his Works to be a Learned Man, and I knew him to be a Godly Honest Man) was perswaded she was possessed; I have heard him many times speak with my Father about it, and both of them concluded it a real Possession. Mr. *Weems* visited her often, and being convinc'd of the truth of the thing, he, with some

Neighbour Miniſters, applied themſelves to the King's Privy Council for a Warrant to keep Days of Humiliation for her. But the Biſhops being then in Power (would not allow any Faſts to be kept. I will not trouble you with many Circumſtances, one I ſhall only tell you, which I think will evince a real Poſſeſſion. The Report being ſpread in the Countrey, a Knight of the Name of *Forbes*, who lived in the *North* of *Scotland*, being come to *Edenborough*, meeting there with a Miniſter of the *North*, and both of them deſirous to ſee the Woman, the *Northern* Miniſter invited the Knight to my Father's Houſe (which was within Ten or Twelve Miles of the VVoman) whither they came and next Morning went to ſee the VVoman. They found her a poor Ignorant Creature, and ſeeing nothing extraordinary, the Miniſter ſays in Latin to the Knight, *Nondum audivimus Spiritum loquentem*; preſently a Voice comes out of the VVomans Mouth, *Audis loquentem, audis loquentem*: This put the Miniſter into ſome amazement (which I think made him not mind his own Latin) he took off his Hat, and ſaid, *Miſereatur Deus peccatoris*: the Voice preſently out of the VVomans Mouth ſaid, *Dic peccatricis, dic peccatricis*; whereupon both of them came out of the Houſe fully ſatisfied, took Horſe immediately and returned to my Father's Houſe at *Thirleſtane Caſtle* in *Lauderdale*, where

where they related this paſſage. This I do exactly remember. Many more Particulars might be got in that Countrey, but this Latin Criticiſm in a moſt Illiterate Ignorant Woman, where there was no pretence to diſpoſſeſſing, is Evidence enough, I think.

Within theſe 30 or 40 Years there was an unqueſtionable Poſſeſſion in the United Provinces, a Wench that ſpoke all Languages, of which I have heard many Particulars when I lived in the *Low-Countries*, but that being Forreign I will not inſiſt on it.

As to Houſes diſquieted with Noiſes, I ſhall tell you one that happened ſince I was a Married Man, and hint at more, which if you pleaſe, I can get you authentically atteſted.

Within four Miles of *Edenborough*, there lived an Aged Godly Miniſter, one that was eſteemed a Puritan; his Son now Miniſter of the ſame place, and then ordained his Aſſiſtant. Their Houſe was extraordinarily troubled with noiſes, which they, and their Family, and many Neighbours (who for divers Weeks uſed to go watch with them) did ordinarily hear. It troubled them moſt on the *Saturday* Night, and the Night before their weekly Lecture-day. Sometimes they would hear all the Locks of the Houſe, on Doors and Cheſts to fly open; yea, their Cloaths which were

at Night lock'd up into Trunks and Cheſts, they found in the Morning all hanging about the Walls. Once they found their beſt Linnen taken out, the Table covered with it, Napkins, as if they had been uſed, yea and Liquor in their Cups, as if Company had been there at Meat. The rumbling was extraordinary: The good old Man commonly called his Family to Prayer when it was moſt troubleſome; and immediately it was converted into gentle knocking, like the modeſt knock of a Finger: But as ſoon as Prayer was done, they ſhould hear exceſſive knocking, as if a Beam had been heaved by ſtrength of many Men againſt the Floor. Never was there Voice nor Apparition, but one thing was remarkable: (You muſt know, that it is ordinary in *Scotland* to have a half Cannon Bullet in the Chimney-corner, on which they break their great Coals.) A merry Maid in the Houſe, being accuſtomed to the Rumblings, and ſo her Fear gone, told her fellow Maid-Servant, That if the Devil troubled them that Night, ſhe would brain him; ſo ſhe took the Half-Cannon Bullet into Bed: The Noiſe did not fail to awake her, nor did ſhe fail in her deſign, but took up the great Bullet, and with a threatning, threw it as ſhe thought, on the Floor, but the Bullet was never more ſeen; the Miniſter turned her away for meddling and talking to it. All theſe

Particulars

Particulars I have had from the Mouth of the Miniſter now living, he is an Honeſt Man, of good Natural Parts, well bred both in Learning and by Travel into Forreign Parts in his Youth. I was not in the Countrey my ſelf during the time, but I have it from many other Witneſſes, and my Father's Steward lived then in a Houſe of mine within a Mile of the place, and ſent his Servants conſtantly thither; his Son now ſerves me, who knows it.

I could tell you an ancienter Story before my time, in the Houſe of one *Burnet*, in the *North* of *Scotland*, where ſtrange things were ſeen, which I can get ſufficiently atteſted. Alſo in the *Southweſt* Border of *Scotland*, in *Annandale* there is a Houſe called *Powdine*, belonging to a Gentleman called *Johnſton*, that Houſe hath been haunted theſe 50 or 60 Years. At my coming to *Worceſter* 1651 I ſpoke with the Gentleman (being my ſelf quartered within two Miles of the Houſe) he told me many extraordinary Relations conſiſting in his own Knowledge: And I carried him to my Maſter, to whom he made the ſame Relations: Noiſes and Apparitions, Drums and Trumpets heard before the laſt War; yea, he ſaid, ſome *Engliſh* Soldiers quartering in his Houſe, were ſoundly beaten by that then irreſiſtible Inhabitant: (This laſt I wonder'd at, for I rather expected he ſhould have

been a Remonstrator, and opposed the Resistance:) And within this Fortnight Mr. *James Sharp* was with me (him you know, and he is now at *London*) he tells me, that Spirit now speaks, and appears frequently in the shape of a Naked Arm; But other Discourse took me off from further inquiry. These things I tell you in obedience to your desire, but as I said before, I desire them not to be Printed. Atheists are not to be convinced by Stories: Their own Sences will no more convert them than Sence will convert a Papist from *Transubstantiation*; and Scottish Stories would make the disaffected jeer *Scotland*, which is the object of Scorn enough already.

When I was in *Dorsetshire* Prisoner, one Mr. *Jo. Hodder*, Minister of *Hauke-Church* in that County, told me of strange Apparitions, and unquestionable Evidences of the actings of Spirits in a House, yea, a Religious House of that Country, of which he was himself an Ear and Eye Witness.

In *Dorchester* also, the Son of Reverend Mr. *Jo. White* (who was Assessor to the Assembly at *Westminster*) told me many Particulars of that House in *Lambeth* where his Father lived in the time of the Assembly, which then was unquestionably haunted with Spirits. I do well remember, I dined with old Mr. *White* then one day, and at Dinner he told us much of it, and that that

Morning

Morning the Spirit called up the Maid to lay the Beef to the Fire. Of the two laſt you may be ſatisfied when you pleaſe; and at this preſent, I am told, there is a Houſe at *Folie-John-Park* not three miles from the place haunted with Spirits.

But I muſt leave room for my *Loudun* Nuns, and not write a Book; In the Year 1637, being at *Paris* in the Spring, the City was ſo full of the poſſeſſion of a whole Cloyſter of Nuns, and ſome Laick Wenches at *Loudun*, Books Printed, and ſtrange Stories told, that few doubted it; and I, who was perſwaded ſuch a thing might be, and that it was not impoſſible the Devil could poſſeſs a Nun as well as another, doubted it as little as any body. So coming into that Country, I went a days Journey out of my way to ſatisfie my Curioſity. Into the Chappel I came in the Morning of a Holy Day, and with as little prejudice as any could have, for I believed verily to have ſeen ſome ſtrange ſights; but when I had ſeen Exorciſing enough of three or four of them in the Chappel, and could hear nothing but wanton Wenches ſinging baudy Songs in *French*, I begun to ſuſpect a Fourbe, and in great Gravity went to a Jeſuite, and told him, I had come a great way in hope to ſee ſome ſtrange thing, and was ſorry to be diſappointed. He commended my Holy Curioſity, and after he had thought a while,

while, he deſired me to go to the Caſtle, and from thence, at ſuch an Hour, to the Pariſh Church, and I ſhould be ſatisfied. I wonder'd at his Correſpondence, yet gravely went where he directed me. In the Caſtle I ſaw little, but in the Pariſh Church I ſaw a great many people gazing, and a Wench pretty well taught to play Tricks, yet nothing ſo much as I have ſeen twenty Tumblers and Rope-dancers do. Back I came to the Nuns Chappel, where I ſaw the *Jeſuits* ſtill hard at work at ſeveral Altars, and one poor *Capuchin*, who was an Object of Pity, for he was poſſeſſed indeed with a Melancholy Fancy, that Devils were running about his Head, and conſtantly was applying Relicks. I ſaw the Mother Superior exorciſed, and ſaw that Hand on which they would have made us believe, The names *I. H. S. MARIA, JOSEPH*, were written by Miracles; (but it was apparent to me it was done with *Aqua Fortis*) then my Patience was quite ſpent, and I went to a *Jeſuit* and told him my Mind freely. He ſtill maintained a real Poſſeſſion, and I deſired for a tryal to ſpeak a ſtrange Language: He asked what Language? I told him I would not tell; but neither he nor all thoſe Devils ſhould underſtand me. He asked if I would be converted upon the Tryal, (for I had diſcovered I was no Papiſt) I told him that

was

was not the Queſtion, nor could all the Devils in Hell pervert me; but the Queſtion was, If that was a real Poſſeſſion, and if any could underſtand me I ſhall confeſs it under my Hand: His anſwer was, Theſe Devils have not travelled; and this I replyed to with a loud Laughter, Nor could I get any more Satisfaction. Only in the Town I heard enough that it was a Cheat invented to burn a Curate (his name, as I take it, was *Cupif)* and the Man had been really burnt to Aſhes, as a Witch, but the People ſaid it was for his Converſion from them. At my coming to *Saumur* next day, my Country-man, Dr. *Duncan*, Principal of the Colledge at *Saumur*, told me how he had made a clearer Diſcovery of the Cheat in preſence of the Biſhop of *Poitiers*, and of all the Country, how he had held faſt one of the pretended poſſeſſed Nuns Arms in ſpite of all the Power of their Exorciſms, and challenged all the Devils in Hell to take it out of his Hand. This, with many more Circumſtances, he told me, and he printed them to the World; but this is already too tedious. One more Journey I made to ſee Poſſeſſed Women exorciſed near *Antwerp*, *Anno* 1649. but ſaw only ſome great *Holland* Wenches hear Exorciſm patiently, and belch moſt abominably. So if thoſe were Devils, they were windy Devils; but I thought they were only

only possessed with a Mornings Draught of too new Beer. Some of the *Loudun* Nuns, after great Resistance and Squeeking, did on great importunity adore their Host, and the *Jesuites* did desire us to see the power of Church, where, all I wondered at, was his Blasphemy, in saying to the pretended Devil, *Prostratum adorabis creatorem tuum quem digitis teneo.* But my Paper, as well as my Discretion calls for an End. Your Desire and my Obedience is all I can plead for your receiving so long a Rabble from,

Sir,

Your most faithful Friend

and Servant,

Windsor-Castle,
March 12. 1659.

Lauderdaile.

CHAP.

CHAP. V.

More Examples.

I. *Alexander Benedictus, lib. 7. Pract. cap. 25.* recited *by Skenkius, Lib. 7. Obſ. 33.* ſaith, that he ſaw two Women, Neighbours and Companions, bewitched, that were both taken with Vomiting the ſame Day: One vomited a Head-Bodkin, crooked like a Hook, and a deal of Woman's Hair, and Parings of Nails, and died the next Night. The other vomited much Woman's Hair, and pieces of Nitre, and three Lumps of Dog's Hair dried, the quantity of a Dog's Tail.

II. *Benivenius, cap.* 8. ſaith, he ſaw and had in Cure a Woman tormented with a ſwolen Belly, toſſed up and down, who he thought had been hyſterical. But at laſt ſhe vomited long, crooked Nails, and braſs Needles, and Wax, and Lumps of Hair, and bigger Lumps of Meat than any one can ſwallow; and ſhe doted, and propheſied, and did other things above natural Power.

III. *Langius, Lib.* 1. *Epiſt.* 38. nameth *Ulricus Neuſeſſor*, a Husbandman, who was tor-

tormented in one of his Sides, and at laſt felt a Nail of Iron under the whole Skin, which the Chirurgeon cut out, but his Pain ſtill increaſed, ſo that in Impatience he cut his Throat, and died. He nameth the Perſons who were preſent when he was opened, and they found in his Stomach a long, round piece of Wood, and four Knives of Steel, partly ſharp, and partly toothed like Saws, and two ſharp pieces of Iron, every one above a Span long, and a Ball of Hair.

IV. *Cornelius Gemma*, of *Lovain*, *De Natur. Charact. Div. lib.* 2. *cap.* 4. hath a long and marvellous Story of a Girl of Fifteen Years old, called *Catherine Gualter*, ſuſpected to be bewitched; who fell ill, *Jan.* 1571. and after divers Months Pain, and Fevers and Convulſions like the Hyſterical, and three or four Men could hardly hold her. He and *Bernard* a Phyſician were ſent for in *Auguſt*: She voided a living Eel by Stool; it lay as dead in the Excrements at firſt, but put into Water, revived: When it was dead, and laid up to keep, it vaniſhed away. Then the Maid began to vomit watery Humour, (which he ſaw,) like Urine: For fourteen Days ſhe vomited the quantity of four and twenty Pound in a Day; which he ſaw himſelf, and handled; and yet ſhe had never the leſs paſſage of Urine, and ſhe had

had no Swelling, and drunk ſcarce one Cup of Beer or Wine. Afterward ſhe vomited abundance of Hair, ſome longer, and ſome ſhort, like Dog's Hair, and this with great difficulty and pain. Strong Jactations, Convulſions, and beating her ſelf continued daily many Hours; ſometimes laughing, ſometimes weeping, as Hyſterical: Then ſhe vomited great flocks of Hair, with filthy Matter, ſuch as is in Ulcers, and ſometimes like the Dung of Doves and Geeſe, and in them pieces of Wood, and thoſe like new Chips lately cut off an old Tree, and abundance of Skins like Parchment-Shavings: And afterwards, two or three Pounds a Day, like Ink and Coals together, with long, white, hard Hair mix'd, for a Week together: Afterwards ſhort black and red Hair, and a virulent Humour like Dirt. In *September* ſhe vomited Membranes, like pieces of her Stomach, of a fleſhy thick Coat, with the marks of Veins, afterwards thin black ones; and after that, various Membranes of two hands breadth, like a Viper's Slough, (in the deſcription of which, he is too large for me to repeat, as in various ſhapes and figures.) After this, ſhe vomited innumerable Stones, ſome like Walnuts, like pieces broken out of old Walls, with ſome of the Lime on them: In his preſence ſhe vomited one as big as two Cheſnuts, which firſt ſtuck in her Throat,

Throat, and ſwell'd a quarter of an Hour, ſo that ſhe ſeemed dead, without Breath and Pulſe; and after that, a piece of Wood of the length and thickneſs of his Finger, and Hair; after that ſhe vomited a triangular Bone, whole without, and hollow within; and after that, many Joint-Bones; and laſt of all, Hair, with pieces of Glaſs and Braſs. Recited by *Mar. Don. Hiſt. Mir. Lib.* 2. *Cap.* 1. and *Skenkius*, *Lib.* 7. *Obſ.* 48. That ſhe was cured by the Prieſts Means, doth not render the Story incredible, though there be many Deceits.

More ſuch you may read in *Skenkius*, and of two Whelps vomited up, *ibid. Obſ.* 42, 41, 40, 43. And *Sidelius* by *Scholtzius* ſent him the Narrative of a Girl of Eleven Years old, that vomited Cheſnuts, lumps of Hair, and of raw Fleſh, and a Hen's Bone of the Leg, after long, terrible Fits; between which, ſhe played, and was well: And by publick and private Prayer was cured.

VI. *Wolphius* wrote to *Skenkius*, that near *Zurick* the Devil vexed a melancholy Woman, and ſollicited her to drown her ſelf: She went and ſate long on the Flood-gate of a Pond; at laſt, by his importunity, ſhe yielded, ſaying, [*If it muſt be ſo, on God's Name let it be ſo,*] and caſt her ſelf into the Water, where ſhe lay three Hours on her Back,

Back, and could not ſink; and being found, and brought home, her Body was as light as Straw, and ſhe recovered her Health.

VII. *Sebaſtian Brand J.C.* wrote to *Skenkius*, the Narrative of one, that after horrid Torments, vomited in one Year four hundred Earthen Chamber-pots full of Blood, beſides what went by Stool, and fifty times let blood that Year; ſo that ſhe loſt a thouſand Pounds of Blood, as this Man (a Councillor of State) profeſſed he knew by true Report, and his own Eye-ſight. And the Blood burſt through the Skin, and with it ſhe vomited a thouſand and two hundred Worms, ſome as long as ones Finger, and ſome longer.

I have elſewhere cited out of *Fernelius*, the Narrative of ſuch as had the like ſymptoms as ſome of theſe, and ſpoke Latin, Greek and Hebrew, which they never learnt.

VIII. Honeſt *Fabritius Hildanus, l.* 2. *Obſ.* 43. *p.* 202. tells us of a young Man that none of the Phyſicians could cure, or find out his Diſeaſe; and his Parents going to a Conjurer, he gave him a Vomit, which brought up Pins, Nails, Points of Knives, and many other pieces of Iron, which *Hildanus* himſelf ſaw with Admiration, and the young Man preſently recovered: (*In pago quodam prope Urbem* Metim.)

IX. *Fœlix Platerus*, an excellent pious Proteſtant Doctor at *Baſil*, in his Obſervations, *lib.* 1. *p.* 20. ſaith, [*A certain Exorciſt* Prieſt, 1560. got wealth by exorciſing, by *conjuring the Poſſeſſed, in a City of* Helvetia; *into whoſe Houſe coming on ſome Buſineſs, I was deſired by a Parent, that was his Country-man, to turn him from this ungodly practice:* And even then one was brought in, a robuſt Man, with torn Hoſe, who they ſaid was poſſeſſed of a Devil, and carried on their Shoulders; they caſt him down on the Pavement of the Chamber, who proſtrate on the Ground, his Feet drawn together, his Hands contorted, and, which is ſtrange, his Neck turned about, ſo that his Face look'd to his back, he lay dumb and deaf like a Block. They told me that he had remained in this poſture and form, without Meat, Drink, or any Excretion many Days. I being ſtruck with this terribly, went my ways. But this ſame Exorciſt (Prieſt) that ſame Year was brought to me, to *Baſil*, to be cured, having a pain in his Hip, that he could not walk, and he lodged with us. But when many things were uſed in Vain, at laſt he confeſt to me, that this befell him by the Devil: Whom when he by his Exorciſms, would have caſt out of one poſſeſt, the Devil then, as he had done oft before, threatned him in theſe words, in the *German*,

man Tongue [*Pſaff ich will dir noch den thon geben daſe du mich alſes verit eiſt.*] And at once, thruſt him ſo violently up to the Chimney, that his Hip hurt, hath been in this Caſe ever ſince.

It would be tedious to cite Learned Credible Phyſitians, that have written with full Evidence, Demoniacal effects on their Patients.

X. The Caſe elſewhere mentioned, which convinced *Hollerius*, an extraordinary Phyſitian, who before, derided it as Melancholy, is undeniable: Of a Girl, that while People looked on, would by ſomwhat inviſible, be ſuddenly bound to a Poſt or Bed-ſtead, or her Hands tyed together with Cords, Hemp, or Horſe-hair: Which *Hollerius* ſeeing, and that the band couldnot be untyed, but muſt be cut, he confeſſed it was by an inviſible or ſupernatural Power. One can ſcarce name a Man unlikelier to be deceived, than *Hollerius*.

XI. The Hiſtories that *Pet. Foreſtus* giveth us, of his own Patients and Knowledge, having mentioned elſewhere, I here forbear to recite, and many others mentioned in the ſecond part of my Saints Reſt.

XII. *Scribonius*, a Learned Pious *Marpurg* Doctor of Phyſick, ſaith in *Phyſiol.*

Sagarum, p. 53, *&c.* One of the Witches burnt at *Lemgovia*, confessed, that she made Lame one of the Citizens, (whom I will not name, being well known.) And another, with her own Mouth witnessed, that she killed the Consuls first Wife, by putting Poysonous things under the Door, on which she fell Sick the next day, and dyed.

I will add (saith *Scribonius*) an Example which I saw my self, and observed. For we must believe, that which Experience by Example sheweth us. In this present year 1585. in the Summer, a Witch was apprehended at *Waldecia*, who is in a Town of the Illustrious Princess *Barbara*, Countess of *Waldecia*, *&c.* to a Servant Maid to one of her Neighbours, for whom she was to prepare a Coat (or Gown) in one of the doubles of it, sowed a certain Root, which caused as soon as she put it on, that in her Loins, which the extremities of the Coat touched, she was presently the same hour greatly troubled, and straightway tormented grievously in all her Body. And a few days after, she Vomited Bones like the great Teeth of a Horse, and small Cockle-shells. I saw all the Bones, I saw a Cockle-shell, and with my Knife I cut them, and I brake them; so that I shall never be made believe, that this was any Deception of the sight.

Another Testimony I will add, which by a Credible Man, was sent me, *Anno* 1573. *Nov.*

*Nov.*14. from the Town of *Hallenſted* in the Dutchy of *Brunſwick*, *Stephen Ralen* accuſed of Witchcraft, by two of his Kindred, freely, and without Bonds confeſſed, that from his firſt Wife that was burnt with other Witches in the City of *Ratelburg*, he learned the Art of killing Men by Poyſon; And that after being Angry with his ſecond Wife, for the Suſpition of Adultery in her Child-Bed, he had given her thoſe Poyſons. And that by the help of his firſt Wife, he had given one *Rhetobbs* Poyſon, which killed him in eight days, having fallen out with him in his Drinking Frolicks. And another he killed with a Poyſon drawn from three named Animals: And he freely confeſſed, that to another, he laid the ſaid Poyſon under the Door, and as he went out over them, he preſently had a pain in his right Arm, and after in the reſt of his Body, with which, he was grievouſly Tortured. And he after told them, that once his Hat falling, and loſt in the Water, being angry with God Almighty, and Renouncing him (*like our Dammee Tories*) he gave himſelf to the Devil, and called him to him, to come to him; and ſaid, I'll be thine, and commit my ſelf to thee: Come to me Satan, who preſently came. He was burnt, *November* the 20th.

XIII. The *Concubitus* of the Devils with Witches (Males and Females) hath ſo full Teſtimonies, as is not to be denied. St. *Auſtin* ſaith, *De Civit. Dei, lib.* 15. *cap.* 23. *& Sup. Gen. lib.* 1. *q.* 3. It is a moſt common Report, and many whoſe Credit is not to be doubted of, ſay and confirm, that by their own, or other ſuch, they have heard it, that *Sylvani* and *Fauni* have been naught with Women. And that many Devils which the *French* call *Ducii*, do daily attempt this Uncleanneſs, and effect it, is reported by ſo many, that 'tis Impudence to deny it. Yea, ſome Women, counted honeſt, defend the practice. Near *Witeberg*, a Merchant's Wife, that paſs'd for an honeſt Woman, was uſed to admit one peculiar Concubine: And once, her Husband being from home, her Lover came to her in the Night; and having pleaſed his Luſt, in the Morning he aroſe, and ſate on the top of the Door, in the ſhape of a Magpye, and ſaid to her this Farewell; *Hitherto this hath been thy Sweetheart*, and vaniſhed with the Words.] *Scribon. pag* 79.

I rather think that this was a Man-Witch, than a Devil.

The Story of *Magdalena Crucia* (cited elſewhere by me, and by Dr. *H. More*) was, ſaith *Bodin*, famous through the World, cited by many; who being ſuſpected, to ſave her

her Life, went to the Pope himſelf (*Paul* III.) asa Penitent, and confeſſed her Sin, that at Twelve Years old the Devil ſollicited her, and lay with her, and that he had layen with her thirty Years; yet ſhe was made the Abbeſs of a Monaſtery, and counted a Saint. And ſhe confeſſed that the Devil, among all the People, brought Chriſt's Body (the Wafer) to her Mouth, none ſeeing what carried it; whereby ſhe was taken for a Saint, as done by ſome good Spirit.

And ſaith *Scribonius*, St. *Bernard*'s Hiſtory teſtifieth, that there was a Witch, with whom the Devil oft was naught, and her Husband never perceived it.

And, ſaith he, many Witches in theſe Countries have of late Years confeſſed the ſame.

And, *ibid.* *Bodin* ſaith of Men, [One *Benet*, a Witch at *Berne*, a Prieſt of Eighty Years old, ſaid, that for Forty Years he had been unclean with the Devil in the ſhape of a Woman, and that unſeen ſhe was his Companion, and named her *Hermione*; and ſo he was burnt.

And another Prieſt of Seventy Years old confeſſed, that he had uſed Venery with the Devil in the ſhape of a Woman Fifty Years, and ſo he was burnt.

And, *Anno* 1573. *Novemb.* 14. in our Neighbourhood, the Dutchy of *Brunſwick*, *Stephen Ralen* (before-mentioned) confeſſed,

that he had for Seven Years been unclean with the Devil, whom he took for his Miss, named *Rolstruchse*.

XIV. Abundance of credible Histories tell us of Men and Women struck and hurt by the Devil, saith *Scribonius*, *pag.* 82, 83. I will add one Example: At *Marpurg*, (where he dwelt,) *Anno* 1678. a young Rustick that had a Devil, was by the Council of Divines brought into the Temple at the time of publick Prayers, that they might try whether they could cast out the Devil. And when Prayers were ended, and he was brought again into the Hospital, (their *Bedlam*,) a certain Citizen, well known to me, standing alone by his own Chimney-fire, and seeing the Demoniack Man pass by in the Street, by the noise of the Company, he earnestly prayed to God for him: In the very Moment of his praying, by some invisible Genius, he had suddenly such a Stroke on his Neck, as cast him down on his Face, on the Ground; I think, because that malignant Spirit would not that Men should pray for him that he had possess'd. He profess'd that he did sensibly perceive something like the Hand of a strong Man strike him, his Face being toward the Fire. The Man revealed it to me the same Day, but secretly, lest it should cast his Wife or Children into a Fright.] *Scribonius*, *ibid*, *pag.* 83.

XV.

XV. The raiſing of Storms by Witches is atteſted by ſo many, that I think it needleſs to recite them. *Paracelſus* ſaith, That Devils can do it by meer Natural Cauſes; and ſaith, that if much *Aluminous* Matter and *Salt Peter* (not throughly prepared) be mixt, they will ſend up a Cloud of Smoak, even to the middle Region of the Air, which will come down as Rain in Drops.

XVI. *Eraſmus* and others tell us of a Witch at a Town near them, (or rather, a Devil, that appeared and threatned to burn their Houſes, and on the top of a Chimney, holding a Pot of Aſhes, ſcattered them abroad, and preſently the Town was burnt.

XVII. The ſelling of Winds in the Northern Seas towards *Lapland* and *Iſeland*, is ſo commonly aſſerted by Mariners and Hiſtorians, that I ſhall omit particular Inſtances; *Olaus Magnus*, and others, will tell the Reader of that, and more, in thoſe cold parts.

XVIII. What ſhall we ſay to the many certain Hiſtories of the freſh bleeding of Murdered Bodies, when the Murderer is brought to it, or at leaſt, when he toucheth it; whether it be by the Soul of the Dead,

or

or by a good Spirit that hateth Murther, or by the Devil appointed for Revenge; it seems plainly to be by an invisible Spirit's Operation. I have heard persons so Credible give Instances of it, seen by themselves, that (though it be not a constant Event) it is surely Credible.

The aforesaid *Scribonius ubi supra, p.* 123. *&c.* saith, [This is done so manifestly, and in so many places, that to deny it is but open Lies.] And he answers them that refer it to other Causes only; and saith, [I'll testifie what I have seen, when *James ab Aquaria, Patricius* of *Arles* was dead; *Valeriola*, a Physician of great Experience, citing some Verses of *Lucretius*, of mad Love saith, In this Verse *Lucretius* thinks that the Blood of a Man affected and wounded by a Beam from the Eyes, doth pass into wounded, as the Blood of one slain by a a Man's Sword, falleth into him that falleth. But saith *Scribonius*, I had rather *Valeriola* had said, It is done by the Secret Judgment of God.

XIX. *Scribonius*, p. 126. For the strangeness of the thing (saith he) I will bring but one Example: In the County of *Lippia* at *Uftenia*, a Woman that had killed her Child, cast it into the next River Secretly; the Child after 3 weeks was found there by 2 Maids, and by the Command of the Magistrates it was put

put into the Lap or Boſom of the Mother, being in Priſon, to try whether the Carkaſs would ſweat Blood: Hereupon the dead Infant preſently opened the left Eye, and weeping much, look'd on the Mother; and that Eye being ſhut, Blood flowed out of it: This Example is certainly a ſtupendous ſign of God's Judgment: It was ſeen of very many moſt Grave Men, and is not doubted of by the Inhabitants of that place.

XX. A Godly Miniſter, Mr. *Farnworth*, that came hither from *New England* (being a Nonconformiſt, and extream poor, dyed, as all about him ſaid, of meer Poverty, for want of warm Cloaths, Fire, and Food, when the Act of Uniformity had begger'd many into extream neceſſity) he teſtify'd, that in *America*, hearing of a Sacrifice to the Devil that the Savages uſed to keep, by offering a Man to him, he went to ſee them perform it; and he found a great number about a dry Pit, and they brought an old Man bound, and by many ugly Ceremonies devoted him: And he ſaw the Man carried up into the Air, and quickly thrown down again dead among them.

XXI. *Ludov. Vives de Verit. fidei, lib.* 1. ſaith, That in *America*, it is a common thing to ſee Spirits appear to Men in various Shapes day and night.

So

So *Olaus Magnus* saith of the *Iselanders*.

XXII. I know none that hath written better *de Angelis & de Potentia Dæmonum*, than *Zanchy*, who, *Tom.* 3. *c.* 4 *de Pot. Dem.* saith, [He wonders that any should deny, that there are such Spirits as are called Hags or Fairies, as exercise Familiarity with Men, and without hurting them, come to them, and trouble them, as playing with them. I could (saith he) bring many Examples of persons yet living, that have had Experience of them on themselves: But hence it appeareth, that there are such Spirits in the Air, and that when God permits them, they use their Power on us, for sport or hurt.] Read him there further.

XXIII. I have elsewhere cited the most Credible *Melanchthon*, saying he had seen some, and that many persons of his Acquaintance, had seen and talk'd with them; and that the Devil appeared to his own Aunt in the likeness of her dead Husband, with a *Franciscan* Fryar, and told her, she must hire some Masses to be said for him; and took her by the Hand, saying, he would not hurt her; but it so burnt her Hand, that it remained black ever after.

See *Fernelius de abditis rerum Causis, lib.* 2. *c.* 16. of many things that he saw himself, that are convincing.

XXIV. Dr.

XXIV. Dr. *Henricus ab Heer, Obſerv. viii.* A little Girl in the ninth year of her Age, for Beauty, Education, or Birth inferior to none where ſhe lived, having innocently put into her Mouth a Sorrel Leaf, which was given her by a Witch that begged at the Door, to whom ſhe had firſt given a piece of Bread, and then ſome Beer, it was ſcarce ſwallowed by her, when ſhe began to be Tortured in her Bowels, to Tremble all over, and then to be convulſt, and in fine, to ſwoon away, and fall as one dead. The Doctor and Doctreſs being called (for at *Utrecht*, where this thing happen'd in *May*, 1625. it is Cuſtomary for both Sexes to practiſe Phyſick) though they for many days Experimented the Remedies uſual in this caſe, the Child found no Relief, but was ſtill Afflicted with very frequent and moſt terrible paroxyſms. Whereupon, as the Cuſtom of the Country is, they Conſult the Exorciſts. The Prieſt appointed for that work, a Capuchin had ſcarce laid his hand on the Ritual, when the Child was Transformed by the Demon into ſuch Shapes, as a Man that hath not beheld it with his Eyes, will hardly be brought to imagine. It began firſt to rowl it ſelf about, and next to Vomit Horſe-dung, Needles, Pins, Hairs, Feathers, Bottoms of Thread, Pieces of glaſs Windows, Nails drawn

drawn out of Cart or Coach Wheels, an Iron Knife above a Span long, Egg and Fish Shells. In the mean while, her Parents and those of the Neighbourhood, observe that whenever the Witch came near the House, or so much as turned her Eye towards it, even at the Distance of two hundred paces, the poor Child was in much greater Torment than before, insomuch, that she could by no means be eased of her Fit, or shew one sign of Life, until she was at a very great Distance from her. This Witch was soon after apprehended, and confest both this, and infinite other the like Feats, for which she was Strangled and Burnt. Being desired by a Father Jesuit, who Assisted her in her last Agony, and at that Moment, on which depends Eternity, when the Executioner had now fitted the Rope to her Neck, that she would dissolve the the Spell, and ease the Child, she said, it was not in her Power; Because the Ember Weeks were past, since she had Bewitched her; adding, that should she undo the Villanies she had perpetrated, the Child would not so quickly recover: For the two other Witches, whom she named, had also given her their Mortal Infections, from the Effects whereof, she could not without Difficulty, and much time, be delivered. The Mother then, as in a Desperate case, brought her Daughter to me about

bout the middle of *September*, and I had her with me for ſome weeks. What I then ſaw, heard and handled, becauſe I know many Phyſitians, thoſe eſpecially that are Averſe to the Roman Perſwaſion, will hardly believe it upon my Narrative, ſo may God help me, as I ſhall moſt truly Relate what I ſaw. The day after this Unfortunate Child came into my Houſe, I took care to ſend for *Modeſtus* a Capuchin, who ſtill lives at *Liege*: While he was yet fifty paces from my Chamber, the Girl fell down, as one deprived of Life; I took her for Dead: For ſhe had not ſo much as the leaſt Breath. Her Fingers and Toes, which if I had not ſeen it my ſelf, I could not have believ'd it, were ſo Writhen and Convulſt, that the Exterior or third joint ſtuck ſo hard unto the ſecond, a thing which is ſcarce poſſible Naturally, that they might ſeem to have been faſtened together with the ſtiffeſt Glue. I endeavoured to thruſt a Golden Bodkin betwixt them, and after an Iron Nail, a wooden Spindle, *&c.* but all in Vain. The Mother ſeeing the Childs fall, for ſhe would never go one ſtep from her, ſaid the Capuchines were coming. She had no ſooner ſaid this; but they knocked at the Door: When they were come in, and had lighted the Conſecrated Taper, and the Exorciſt had put on his Habit, as ſoon as ever he had read the

firſt words of the Exorciſm taken out of the Goſpels, the Girl which hitherto had lain more immoveable than any dead Corps, fell a ſhaking all over, her Fingers and Toes continuing as they were, with that Violence, that ſhe could not be held ſtill by ſix of us, by no means we could uſe. My ſelf, who with all my Strength, eſſayed to hold her Head, obſerved it both by my ſight and feeling, to be Writhen, as by an Opiſthotonick Convulſion, together with her Neck towards her Shoulders. In the mean time, her Belly was raiſed up to a prodigious bigneſs, and was nearer her Throat, than her Thighs, and that with ſo great a Noiſe, and grumbling of her Bowels, that all preſent could hear it at above ten paces diſtance. The ſound was the neareſt to that which is cauſed by Tempeſtuous waves under the prow of a Ship. All this while, the Child Vomited ſeveral of the above mentioned things. I begged the Exorciſt, out of Compaſſion to her, to forbear his Reading: He had ſcarce pronounced the laſt Syllable, when in an inſtant, ſhe lay as quiet as poſſible. And after he had quitted the Houſe, and was at a conſiderable Diſtance off, ſhe undid her Fingers and Toes, and opened her Eyes, and ſtraightway ſtood up. And when ſhe had wept a little, and chid her Mother for ſending for the Capuchines, though ſhe

ſhe never ſaw them, nor as ſhe ſaid, heard them, ſhe preſently began to eat, drink, and play with her equals, juſt as if nothing ail'd her, until, upon the Capuchines returning to do his Office, ſhe was as formerly. I ſaw her this while caſt up Feathers, Bundles of Straw, above the bigneſs of my Thumb, with Pins ſtuck acroſs the Straws, Points wove of Thread of ſeveral Colours, and a Row of Pins ſtuck in a blew Paper, as freſh and new, as any are ſold on the Pedlars Stall: In fine, every thing as the Innocent Child Affirmed, which ſhe had ſeen in the Witches basket, when ſhe beged, which ſavours plainly of Deviliſm; and which all the Philoſophers in the World, are not able to ſolve. For by what Operation, could every thing ſhe had ſeen in the basket, be Conveyed in the ſame kind and tale, into the Bowels of the Child, except the Devil himſelf was aſſiſting? But when I ſaw all ſhe had caſt up, was perfectly dry, and without the leaſt wet, I told the Capuchines, and ſeveral Philoſophers preſent (for I had called many out of a deſire of being the better informed) that ſurely our Eyes were inchanted: For that theſe things could not poſſibly come out of her Body. For how could it be, that the pricking of ſo many Pins, ſhould bring up no Blood? How could a ſharp knife come up the narrow

Throat of a young Child, without cutting the passage? I added, that it was my Opinion, that those things must be conveyed privately some how, from some other place, and then by the Malicious Demon, that took pleasure to deceive us, dropt from the Childs Lips, into our Hands, and that I was brought to mind of a Verse in *Ovid*, which I never understood, but now less than ever: It is this.

Devovet absentes simulacraq; cerea fingit,
Et miserum tenues in jecur urget acus.
Curses the absent, then forms waxen shapes
Runs into th' Liver needles.——

The words are spoken of *Medea* a Witch. But the Child her self being immixt with us in our Debates, and of a Capacity above her years, soon resolved this Difficulty for me. Doubt not, said she, but that these things come out of me, and with that she, caught my Hand, and put it to her Throat.

Feel, Sir, said she, a Pin without a Head a coming up, and which will come out presently. I felt, and immediately when I thought verily I held it fast betwixt the fingers of my left Hand within her Throat, I perceived it to be forc't Violently from me, and presently seeing the Child a bowing to spit, I received it in my right Hand; and I have shewed it since to several incredu-

dulous Persons, and still keep it by me, to shew to the Curious, with Points, Feathers, Thread, Straw, and other like Materials. In like manner, I have frequently at other times, felt the ends of Points, while they were yet in the very Orifice of her Stomach, and while they were coming up, and ready to come out of her Mouth, all who were Curious to make Experiments, imagined they could hold the end of the point in the middle of her Throat; but the crafty Demon, Defeated all their Attempts. After she had been exorcised at *Liege* for some weeks to no purpose, her Mother had a great desire to carry her to *Hus*, to a Chappel newly Built and Consecrated to the Honour of the Blessed Virgin, and believed by the vulgar, to be very Famous for Miracles. While her Mother and Friends which Accompanied her, employed their time at the usual Solemnities there, daily confessing, and receiving the Blessed Sacrament; but with no effect, they bring the Child back to my House, not one jot the better, but the worse by a *Hydrophobia*, or as I would rather call it, a *Stygrophobia*, or fearfulness of moist things, so called, very sad and Disconsolate, and Despairing of her Life, yea, praying for her Death. She came back to me, about the midst of *Autumn*, refusing not only Wine, Beer, Mead, and all Water; but also boil'd Meat, and Bread steept

in Broth or Wine, and at laſt, all White and Wheaten Bread: I believe, becauſe the one was made with Milk, and the other with Water, as is uſual with us. For which Reaſon, for forty days time, ſhe lived on nothing but Apples, Raiſins, Nuts, Almonds, and other Fruits proper to the Seaſon, yet for all this, the roſie bluſh in her Cheeks was not Diminiſhed, nor the Milky ſnow of her Forehead. At laſt for fifteen Days and Nights together, ſhe took neither Meat nor Drink. How ſhe could paſs ſo many Days without either Meat or Drink: I confeſs my ſelf ignorant; but that ſo it was, I do avow, and all my Family are ready with me, moſt Solemnly to Depoſe upon Oath. On the ſixteenth day, when ſhe had of her own accord, askt for ſome Drink, and taken it, ſhe no longer refuſed Food. I thought it then ſeaſonable to have Recourſe to Natural Means, not Omitting Divine Exorciſms, and I prepared the Decoction. *Ex fuga Dæmonum* of Southern Wood, *Mugwort*, *Vervene*, *&c.* and after I had uſed her a while to that Drink, I ſent her Home. In the interim, tumbling over all the Books, I could find at laſt I light on *Bartholomew Carrichters*, Secrets, who in the twelfth Chapter of his ſecond Book, Deſcribes a certain Medicine, proper to this Malady. Finding this mightily Recommended in *Horſtius* his Medicinal Epiſtles,

Epiſtles, *Epiſt.* 1. *Sect. vij.* in Hector *Schlands* Letter to *Gregory Horſtius*, dated in the year 1612. I Write both to him, and to the *Francford* Apothecary, in whoſe Shops he ſaith it is ſold, promiſing any Rate for the unguent and preſcription. But receiving no Advice from them, andbeing Day and Night Sollicitous for the Childs Recovery, I took *Carrichter* again into my Hand, and having much ado to underſtand him, by reaſon of a miſtake of the Printers, who had Printed in one word, *Holtz bletter beer*, which ſhould have been in three, I at laſt, almoſt a Twelve-Month after, for want of neceſſary Materials, cauſed the following Unguent to be made: Take of Dogs Greaſe well Diſſolved and Cleanſed, four Ounces; of Bears Greaſe, eight Ounces; of Capons Greaſe, four and twenty Ounces; three Trunks of Miſletoe of the Haſle while Green, cut it into pieces, and pound it ſmall; till they become moiſt; bruiſe together the Wood, Leaves and Berries, mix all in a Vial, after you have expoſed it to the Sun, for nine Weeks, you ſhall extract a green Balſam, wherewith, if you anoint the Bodies of the Bewitcht, eſpecially the parts moſt affected, and the Joints, they will certainly be Cured, as hath been proved by this Child, who hath been now three years perfectly well, only on the days of the Ember-weeks, do what ſhe

can, ſhe is ſeized with a certain Tranſient Melancholy. And this is the Reaſon why I have ingenuoſly Communicated to the World in the Latin Tongue, the above-mentioned preſcription, concealed by others, and publiſhed in *Dutch*, by *Carrichter* faultily.

XXV. Mer. Caſaubon *in Credulity and Incredulity in things Natural.*

It cannot be deny'd, becauſe I ſee Learned Phyſicians are of that Opinion, and viſible Effects do evince it, but that the Devil doth *immiſcere ſe* in ſeveral Diſeaſes; whereof Sir *Theod. Mayern* (whom I think, for ſtrange and even miraculous Cures, I may call the *Æſculapius* of his time; and to do no body wrong, he gave me a notable Inſtance concerning a Maid in his Houſe, that had been bitten by a Mad Dog, which alſo dy'd of it; to whom, when he came in a Morning with a Looking-Glaſs (to make a Tryal of what he had read, but not yet experienced himſelf) under his Gown, before he was in the Room, ſhe began to cry out, and told him what it was he had about him.

XXVI. Fernelius *de Abdit. rerum cauſis, Pag.* 65. ſaith, I ſaw one that by certain words would make Shapes (Spectres) appear in a Looking-Glaſs, which, whatever he com-

commanded them, would preſently by Writing or by true Images ſo clearly expreſs, that all might be quickly and eaſily underſtood by thoſe that ſat by. They heard a few Sacred words, but filthily contaminated by obſcure names, ſuch as the power of the Elements, the horrid and unheard of names of certain Princes of the *Eaſt*, *Weſt*, *&c.*

And *P.* 124, 125. he tells you how many ways, by Characters, Spells, Ceremonies they work (too long to recite) and tells you how the Bewitched are Diſtorted, Tormented, ſpeak unlearnt Languages, tell the byſtanders their Secrets, *&c.* and ſaith, [A few Years ago, a young Man, a Knights Son, labour'd of a Concuſſion and a Convulſion of his Body by Fits, which did ſo exagitate ſometime the Left-Arm, ſometime the Right; ſometimes one Finger, ſometimes one Leg, ſometimes the other, ſometimes both; ſometimes the whole Trunk of his Body that four Servant-men could ſcarcely hold him, but his Head remained unſhaken, his Tongue and Speech free, his Mind ſound, and all his Senſes entire, even in the fierceneſs of his Convulſions: He was taken at leaſt ten times a Day, found in the intervals, but broken with Labour. Had he not had his Underſtanding and Senſes ſound, it would have been taken for an Epilepſie. The moſt skilful Phyſicians judged it a Con-

vulsion kin to an Epilepsie, from a malignant venemous Vapor impact in the Marrow of the Back, *&c.* They used all Remedies— but we were all mistaken in Ignorance of the true Cause; for in the third Month a Demon was found to be the Author of all, shewing himself by Voice and unusual Words and Sentences, Latine and Greek, though he was ignorant of the Greek Tongue. He detected many of the Secrets of the by-sitters, and especially of the Physicians, deriding them, that he had by great Peril cheated them, and that by their vain Medicines they had almost killed the Man. If his Father (a Knight of the Order of St. *Michael*, that wore that Image in a Gold Chain) was coming to see him, he would far off, bid them, Let him not in, or take off his Chain. If Divine and Sacred words were read, he would toss him and shake him most fiercely.] See the rest.

And *Pag.* 127. [I saw one that would stop Blood flowing from any part of the Body, by touching the part, and muttering a few words] So far the great *Fernelius*: He next nameth many Diseases that they use Spells to Cure.

XXVII. The greatest Physician of *England* to divers Kings (and the chief that I have my self used, and knew him to be an Honest Credible Man.) Sir *Theodore Mayerne*,

Meyerne, confirmeth the thing in queſtion, but goeth the true middle way between Ignorant Credulity and Incredulity, in his late publiſhed Praxis, *Pag.* 57. in a Letter to Dr. *Caſtle*, about one ſeeming poſſeſs'd, ſaying, [' That Melancholy is the Seat, the 'Bath, and the Kingdom of the Devil, I well 'know; and that that Prince of Darkneſs 'lurking under the thick Cloudineſs of that 'black Humour, immixeth himſelf in di-'vers Diſeaſes, and that he exciteth cruel 'Troubles (or Storms) in divers Subjects, '*I HAVE BY MANIFOLD EXPERI-'ENCE FOUND*; but I am not of ſo 'facile a Mind, as to be ſtruck at the meet-'ing of every Phantaſm, though portentous; 'nor is my Reaſon like Wax to receive 'every Impreſſion. By two 'ſigns I can know Demoni-'acks. * If a perſon untaught, 'and without Philoſophy, 'ſpeak in divers and ſtrange Tongues, and 'nervouſly and ſolidly diſpute of Sciences 'and Arts never ſtudied: And if a weighty 'Body rapt up on high, hang 'long in the Air, * and fall 'not with their weight. Black 'Choler in the Spleen, Brain, 'Womb, may move a thouſand Symptoms, 'which by the Ignorant, paſs for Miracles.] There liveth in this City, an Iriſh-man, who [illegible]ith unmoved Lips maketh a long O-ration,

* *He might have nam'd more.*

* *Which is proved of many Witches.*

ration, and deceiveth those near him, as if one spoke to them far of.]

I my self discovered a notable Cheat in a Servant in my own House, and many such are detected, by which the Ignorant, Undiscerning and Incredulous, are drawn to disbelieve those that are most fully proved. Read of Cheats, *De Loier*, a *Frenchman*.

XXVIII. The Learned and Judicious *Gerh. Vossius* saith, *de Samuele in Beverovicii Epist. Pag.* 203. [I know there were many fabulous stories, and of Fraud, *&c.* but by Men both Learned, and Quick-sighted, and Grave, and Honest, in many Ages past, there are reported, and at this Day remembred and told innumerable Instances, in which it is not possible but that with the endeavour of man there concurred, the Illusion or Force of the Devil, a malignant Spirit supplying that which was beyond the power of Man.

XXIX. *Lavater de Spectris*, is a Book so common and well known, (by him a Learned Godly Protestant Divines) that I will suppose the Learned Reader to have read it, and will not recite what is therein.

XXX. Pious and Peaceable Bishop *Jos. Hall* saith, *Soliloq.* 15. *P.* 53, 54. [Satan's Prevaleney

lency in this Age is moſt clear in the marvelous number of Witches abounding in all places. Now hundreds are diſcovered in one Shire; * and if Fame deceive us not, in a Village of 14 Houſes in the *North*, are found ſo many of this Damned brood. Heretofore only barbarous deſerts had them, but now the Civileſt and Religious Parts are frequently peſtered with them: Heretofore ſome ſilly ignorant old Women, *&c.* now we have known thoſe of both Sexes, who profeſſed much Knowledge, Holineſs and Devotion drawn into this damnable Practice.

* *Suffolk* and *Eſſex.*

XXXI. I have elſewhere cited divers Paſſages to this uſe out of Holy *Cyprian*; but that in the Epiſtle of *Finnilianus* to *Cyprian*, *Ep.* 75. *Pag.* 238. ſeemeth ſtrange (like that of *Magdalena Crucia* and others among the Papiſts.) A Woman pretending to have the Holy Ghoſt, proved a Witch, and did many Wonders: She had a Gift of Prayer, and did Baptize, and Adminiſter the Lords Supper in the ordinary way, *&c.*

XXXII. This is ſo like to the well known Caſe of Mrs. *Hutchinſon*, and Mrs. *Dyer* in *New England*, with Mr. *Wheeler*, and the reſt, in the time of Sir *Henry Vane*'s Government, detected by the Wondrous Monſters, that I intreat the Reader to get the Hiſtory

History of all, in Mr. *Tho. Weld*'s Book (one of their Ministers) called, *The rise and fall of Antinomianism and Familism in* New England. Though I find no proof of Witchcraft in their Case, there is much of Satanical Delusion, joined with Humane Self-conceit and Pride.

XXXIII. I have before mentioned *Zanchy*'s Judgment, and his excellent Books, *de Deo, de Angelis, & de potentia Demonum*; than whom no Man hath given us a more full Testimony in general, of Diabolical Operations: I shall here only repeat his Opinion of the *Manner* of Satan's Working. He thinketh (*Tom. 3. l. 4. c. 10. p. 188.*) that it is the very Substance of the Devil that entereth into Men, and that they have Bodies more Subtile than the Air.

The doubt is, 1. Whether it be only other Causes that enter by this moving of them by Devils: 2. Or whether they Operate and enter only *Virtute*, by some force sent from their Substance; 3. Or Operate by Contiguity of their Substance it self in Men.

1. The first way, no doubt they work as by moving Winds, and Fire, and Water, and our Blood and Humours, and our Tempters and Enemies, *&c.* but not that way alone.

2. What

2. What Energy or Force he can ſend; that is neither his own Subſtance nor any other Subſtance, I cannot conceive.

3. That his very Subſtance entereth into the Poſſeſſed, I ſee no cauſe to doubt; for he can penetrate any part of our Bodies, as he is a Spirit: And if we knew that he Operate only in ſome Body or Vehicle, Air, or Air and Fire mixt; yet what part of our Bodies cannot Air and Fire penetrate: (And this Suppoſition would countenance Dr. *More*'s Opinion, that all Spirits are the the Souls of ſome Bodies). And Scripture ſaith ſo much of Devils entring into Men, and being in them, and being caſt out of them, that I ſee not how we can deny it to be their Subſtance.

And how elſe ſhould they move us (beſides by Inſtruments) Is it any more wonder that Devils (permitted) can enter, than Air: Or how elſe work they on Mens Souls. I muſt ſay it to humble us, that I fear, that in moſt Temptations that ſolicit our Thoughts, and our Wills, and Affections and Paſſions, if not ſometimes our *Tongues* and *Hands*, it is the very preſent Subſtance of Evil Spirits, that by Contiguity move us, even true Chriſtians when they Sin: And that it is no unſeemly thing to pray God to caſt Satan out of our Thoughts and Hearts. Oh that we better knew what cauſe we have to fear letting him

him in, and by yielding and custom to give him advantages to tempt and rule us.

But yet his Substantial Presence, and his Operations are to be distinguished. He hurteth not all that he is present with; but those that he hath Power to work upon, and that are prepared to receive his Operations. God himself doth not work Life or Grace on all that he is present with; and that what he doth, he doth it by his Substantial Presence, or his Essence.

XXXIV. I have elsewhere cited *Luther's* Testimony, and how the Devil appeared to himself at *Coburge*: And *Melancthon's* and *Peter Martyr's* I have cited here and elsewhere. See *Pet. Martyr Loc. Com. Clas.* 1. *c.* 9. and *cap.* 8. §. 8. *pag.* 39, 40.

XXXV. The most Judicious Credible *Melanchthon*, in his Epistle to *Hubert Languetus* (the Author of *Junius Brutus's Vind. con. Tyran.*) *Epistolar. l.* 2. *p.* 550, 551. saith, ['Though there be sometimes Natural 'Causes of Madness, yet it is most certain, 'that Devils enter into the Bodies of some, 'and cause Madness and Torments to them, 'either with Natural Causes or without 'them; for it is manifest, that such persons 'are oft delivered without Natural Reme-'dies. And these Diabolical Spectacles are 'of Prodigies and Significations of future 'things:

'things: Twelve Years ago there was a 'Woman in *Saxony*, that never learnt Let-'ters, and yet when ſhe was acted by the 'Devil, after Torment ſhe ſpake Greek and 'Latin of the future *Saxon* War.

'Sixteen Years ago there was in the '*Marke*, a Girl, that when ſhe pull'd Hairs 'from Cloaths, they were turned into 'Mark-Money, which the Girl devoured 'with long and loud gnaſhing of Teeth; 'and thoſe Figures (or Shapes) of Money 'ſometimes ſuddenly ſnatcht out of her 'Hands, were true Money, which are yet 'kept by ſome; and after the Girl felt 'great Torment: But ſhe was delivered 'from all that Diſeaſe after ſome Months, 'and yet liveth in Health: But frequent 'Prayers of Godly Perſons were made for 'her, and other Ceremonies were purpoſely 'omitted.] Thus *Melanchthon*.

CHAP.

CHAP. VI.

Mr. Jo. Lewis, *a Learned Justice of Peace in* Cardigan-shire, *with the Testimony of Dr.* Ellis, *and Mr.* John Davis, *about the Dead Mens Lights, the Knockers and Apparitions.*

MR. *J. Lewis* being a Justice of Peace, and a Man of Learning, at the time, when under *Cromwell* and *Harrison* the Reading and weak Parsons were cast out, and Itinerant Preachers set up, that turned four or five Parishes into one of their Circuits, and did little but Preach, and shut up the Doors where they came not, and by ignorant decrying Superstition, Forms and Ceremonies, set up Error, Anabaptistry and unjust Separations: He being greatly grieved for these Confusions wrote largely to me about them, whereupon, and on more such Instances I wrote my five Disputations of Church Government, Liturgy, and Ceremonies. And Mr. *Lewis* joined with me in a design to have begg'd Money in Pity to *Wales*, to have set up a Welch Colledge

Colledge at *Shrewsbury*; and his Notices about Apparitions came in but on the by, at my requeſt: But tho' I diſmember his Letters with regret, by caſting away the main part that was well worth the reading, (and all my Anſwers to them) yet it would be ſo unſuitable to inſert ſuch Matters in a Hiſtory of Spirits, that if any of his acquaintance blame me for it, they muſt accept of this Excuſe: He is known by publiſhed Books of his own.

Part of Mr. John Lewis's *Firſt Letter, relating to Spirits and Witches.*

Moſt Worthy Sir,

I Have now another Motion to you, as to that paſſage in your *Unreaſonableneſs of Infidelity*, where you ſhew the meaning of the Spirit, as to Humane Learning, *&c.* and thoſe 29 Conſiderations (for the page I cannot cite, becauſe I have not the Book at this very inſtant) becauſe it is in the midſt of the Book, and not ſo diſcernable to all Readers; I could humbly beg of you, to get your Printer and Stationer to print them apart in a few ſmall Leaves, for there is nothing generally that is more miſtaken

among us than that, and I ſee the publiſhing here but ſo much of them in this kind would do infinite good here; and I would my ſelf be at charge of buying and diſperſing many ſcores of them. And becauſe of that Copious Satisfaction you give of Spirits, than which there cannot be greater convincements againſt Infidelity and Atheiſm, I could afford you ſeveral ſtrange Inſtances from theſe parts, but I ſhall trouble you only with two. Since the time I received your Letter, there happened in my Neighbourhood this following; A Man and his Family being all in Bed, about after Midnight, awake in Bed, he could perceive a Light entring a little Room, where he lay, and one after another, of ſome a Dozen in the ſhape of Men, and two or three Women with ſmall Children in their Arms entring in, and they ſeemed to Dance, and the Room to be far lighter and wider than formerly; they did ſeem to eat Bread and Cheeſe all about a kind of a Tick upon the Ground; they offered him Meat, and would ſmile upon him; he could perceive no Voice, but he once calling to God to bleſs him, he could perceive the whiſper of a Voice in Welch, bidding him hold his peace, being about four Hours thus, he did what he could to awake his Wife, and could not; they went out into another Room, and after ſome Dancing departed, and then he aroſe,

roſe; yet being but a very ſmall Room he could not find the Door, nor the way to Bed, until crying out, his Wife and Family awaked. Being within about two Miles of me, I ſent for the Man, who is an honeſt poor Husbandman, and of good Report: And I made him believe I would put him to his Oath for the truth of this Relation, who was very ready to take it.

2. The Second (if you have not formerly heard) the ſtrange and uſual appearance of Lights (called in Welch, *Dead Mens Candles*) before Mortality: This is ordinary in moſt of our Counties, that I never ſcarce heard of any ſort, Young or Old, but this is ſeen before Death, and often obſerved to part from the very Bodies of the perſons all along the way to the place of Burial, and infallibly Death will enſue. Now, Sir, it is worth your Reſolution, whether this may proceed from God or no; it is commonly imputed to the Igneous Air of the Counties: But that Evil Spirits can come by ſo much Knowledge, as to be always ſo Infallible (though herein I confeſs them very vaſt) and be ſo favourable and officious unto Man, as to be ſuch ſeaſonable Monitors of his Diſſolution, and to give ſo much diſcovery of Spiritual Eſſences, and the Immortality; I doubt whether they mind us ſo much good as this: Some Wiles I confeſs they may have

by such Appearances, but it carries the Benefits mentioned with it, whereas their Disappearance makes more for Infidelity and Atheism: But this I leave to your Judgment, begging Pardon for this Boldness in diverting you from your far better Thoughts; and seeing it is my Happiness to have this little Invisible Acquaintance with you, I shall omit no Opportunity of troubling you with such poor Thoughts as the Lord shall give unto me of the best Things, humbly wishing (as for the making up the sad Differences of Religion among us) the Lord would give those in Authority to weigh that Pious and Wise Course you have proposed, as to those four great Parties in the Dedication of your *Saints Rest*, with my unfeigned Prayers for your Health and Happiness,

Sir,

Your very thankful Friend

and Servant in Christ,

John Lewis.

Glaskerigg near *Llaubadarnevour* or *Aberystwith* in *Cardiganshire, Octob.* 20. 1656.

Mr.

Mr. John Lewis's *Second Letter.*

AS for Apparitions, I am ſtored with ſo many Inſtances, that require rather a Volume: There is that Evidence for the Candles, that ſcarce I know any of Age, but hath ſeen them, and will depoſe it: There is here a talk, whereof yet I have not certainty, that a Daughter of the Man mentioned in the laſt, fetching Water at a Well, had a blow given her, and a Boy coming towards her, ſhe charged him with the blow, who denyed he was ſo near her; but bid her look upon her Father, that ſtood not far off, and with that, he could ſee her Father fling a Stone at her, which paſſed with a mighty Violence by her Face, and the Stone was found with prints of Fingers in it; but no ſuch thing as the Father there, neither was he at home ſince the Night before; but certain it is, that Living Men's Ghoſts, are Ordinarily ſeen in theſe parts, and unawares to the parties. We have in this County, ſeveral Silver and Leaden Mines, and nothing more ordinary than ſome Subterranean Spirits, called Knockers (where a good Vein is) both heard, and after ſeen, little Statured, about half a yard long; this very inſtant, there are Miners upon a Diſcovery of a

Vein upon my own Lands, upon this score, and two offered Oath, they heard them in the Day-time. Lieutenant Colonel *Bowen* I hear, is upon Discovery, that what you heard, was Witchcraft; but he holds canting Tenents, all which minds us the more to admire the King of Spirits, our Lord God Almighty, and that our Eyes behold but the least part of his Secrets, and Marvels; to whose Arms and Blessings, I commit and leave you.

Sir, *I pray Pardon this Trouble of*

Your very Thankful Servant,

Glaskerigg the 28 *of November.* 1656. John Lewis.

Mr.

Mr. John Lewis *Third Letter.*

AS for the Candles, all the parts I know of *Wales*, as our Neighbouring Counties (as I hear) have Experience of them; but whether ſo frequently as here, I will learn. I ſcarce know any Gentleman or Miniſter of any ſtanding; but hath ſeen them, and a Neighbour of mine, will ſhortly be at *Worœſter* abiding (who hath ſeen them often, and I will direct ſome to acquaint you, and upon Oath, if need be) a very Credible Aged perſon: For my part, I never ſaw the Candles; but thoſe of my Houſe have, and on a Time, ſome years paſt, it was told me by them, that two Candles was ſeen, one little, and a great one paſſing the Church way, under my Houſe, my Wife was then great with Child, and near her time, and ſhe feared of it, and it begot ſome fear in us about her; but juſt about a week after, her ſelf firſt came to me (as ſomething joyed that the fear might be over) and ſaid (as true it was) an old Man, and a Child of the Neighbour-hood paſſed that ſame way to be Buried: This ſhe and I can depoſe, and truly my ſelf eſpecially, heard ſome uncouth warning, before my firſt Childs Death, new Born, which is too large to

relate: Such warnings and noises, are also here very common, and I do think there is scarce any (and I know it by my self) but before some Remarkable Occurrences of Life, will have some warnings, at least by Dreams; of which there is a kind that may be ranked with these Apparitions, and it was not for nought, that the Stoicks of old held Sleep, *familiare & domesticum oraculum*: You shall learn more of me hereafter about the certainty of Candles and the Knockers.

Sir, I put you to your Penance, by these under Lines, they shew I can hardly part with you, I pray God continue, and grant you Health and Happiness answerable to the use you are of, for his Glory among us.

Sir,

Your very Thankful Servant.

The 14 of Feb. 1656. John Lewis.

Mr.

Mr. Davis's *Letter, concerning the Corps-Candles in* Wales.

Venerable Sir,

FOr your Worth, hath purchaſed you that Stile. With all due Reſpects, you ſhall hereby underſtand that I am one, who ſincerely bleſſeth himſelf, to have been much Edified by you, as being Confirm'd in ſome points, and informed in others, by a piece of your Learned and Judicious Works, Termed by your ſelf a Supplement, which proved to me a Complement, and which was Communicated to be by my Worthy Friend, and ſpecial Encourager, *John Lewis* Eſq; , at whoſe Requeſt , I am to give you the beſt Satisfaction I can , touching thoſe fiery Apparitions, which do as it were, mark out the way for Corpſes to their κοιμητηεία , and that ſometimes before the parties themſelves fall ſick , and ſometimes in their ſickneſs of theſe , I could never hear in *England* , they are common in theſe three Counties, *Cardigan*, *Caermarthen* and *Pembrook*, and as I hear, in ſome other part of *Wales.*

Theſe φαντάσματα in our Language, we call *Canhwyllau Cyrth* (i) Corps-Candles ; and Candles we call them , not that we do ſee any thing elſe beſides the Light: But becauſe

cauſe that Light doth as much Reſemble a Material Candle-light, as Eggs do Eggs, ſaving, that in their Journey, theſe Candles be *modo apparentes*, *modo diſparentes*, eſpecially, when one comes near them; and if one come on the way againſt them, unto him they vaniſh; but preſently appear behind him, and hold on their Courſe. If it be a little Candle, pale or blewiſh, then follows the Corps either of an Abortive, or ſome Infant, if a big one, then the Corps of ſome one come to Age, if there be ſeen two or three, or more, ſome big, ſome ſmall together, then ſo many, and ſuch Corpſes together. If two Candles come from Diverſe places, and be ſeen to meet, the Corpſes will the like, if any of theſe Candles be ſeen to turn ſometimes a little out of the way, or Path, that leadeth unto the Church, the following Corps will be found to turn in that very place, for the avoiding of ſome dirty Lane, or Plaſh, *&c.* Now let us fall to Evidence; Being about the Age of fifteen, dwelling at *Lanylar*, late at Night, ſome Neighbours ſaw one of theſe Candles hovering up and down along the River bank, until they were weary in beholding, at laſt they left it ſo, and went to Bed, a few Weeks after came a proper Damſel from *Montgomery Shire*, to ſee her Friends, who dwelleth on the other ſide of that River *Iſtwyth*, and thought to Ford the River at

that

that very place, where the Light was ſeen; but being diſſwaded by ſome lookers on, (ſome it's moſt like of thoſe that ſaw the Light) to adventure on the Water, which was high, by reaſon of a Flood: She walked up and down along the River Bank, even where, and even as the foreſaid Candle did, waiting for the falling of the Water, which at laſt ſhe took; but too ſoon for her, for ſhe was drown'd therein.

Of late, my Sextons Wife, an Aged Underſtanding Woman, ſaw from her Bed, a little blewiſh Candle upon her Tables end: Within two or three days after, comes a fellow in, enquiring for her Husband, and taking ſomething from under his Cloak, claps it down directly upon the Tables end, where ſhe had ſeen the Candle, and what was it, but a Dead-born Child? Another time, the ſame Woman, ſaw ſuch another Candle upon the other end of the ſelf ſame Table, within few days after, a weak Child by my ſelf, newly Chriſtned, was brought into the Sextons Houſe, where preſently he died: And when the Sextons Wife, who was then abroad, came home, ſhe found the Woman ſhrouding of the Child, on that other end of the Table, where ſhe had ſeen the Candle. On a time my ſelf, and a Kinſman coming from our School in *England*, and being three or four hours benighted, ere we could reach home,

home, were firſt of all Saluted by ſuch a Light, or Candle, which coming from a Houſe, which we well knew, held his Courſe (but not directly) the High-way to Church; ſhortly after, the Eldeſt Son in that Houſe Deceaſed, and Steered the ſame Courſe. My ſelf, and my Wife in an Evening, ſaw ſuch a Light, or Candle coming to the Church, from her Mid-Wifes Houſe, and within a Month, ſhe her ſelf did follow: At which time, my Wife did tell me a Story of her own Mother, Mrs. *Catharine Wyat*, an Eminent Woman in the Town of *Tenby*, that in an Evening, being in her Bed-Chamber, ſhe ſaw two little Lights juſt upon her Belly, which ſhe aſſayed to ſtrike off with her Hand, but could not; within a while they vaniſhed of themſelves. Not long after, ſhe was Delivered of two Dead-born Children: Long ſithence there happened, the like in mine own Houſe; but to a Neighbours Wife, whom my Wife did ſometimes call for, to do ſome work or other and (as I credibly heard within theſe three days) to ſome good Gentlewoman alſo in this very Pariſh; where alſo not long ſince, a Neighbours Wife of mine, being great with Child, and coming in at her own Door, met two Candles, a little, and a bigg one, and within a little after, falling in Labour, ſhe and her Child both dyed.

Some

Somethirty four, or thirty five years by-gone, one *Jane Wyat* my Wifes Siſter, being Nurſe to Baronet *Rudds* three Eldeſt Children, and (the Lady *Miſtris* being Deceaſed) the Lady Controuler of that Houſe, going late into a Chamber where the Maid-Servants lay, ſaw there no leſs then five of theſe Lights together. It happened a while after, the Chamber being newly Plaiſtered, and a great grate of Coal-fire therein, kindled to haſten the drying up of the Plaiſtering: That five of the Maid-Servants went there to Bed, as they were wont; but (as it fell out) too ſoon, for in the Morning, they were all dead, being Suffocated (I conceive) in their Sleep with the Steem of the New-tempered Lime and Coal. This was at *Llangathen* in *Carmarthenſhire*.

Some thirty three, or thirty four years ago, upon a *Tueſday* coming towards home from *Cardigan*, where I had been injoyn'd to Preach the Seſſion Sermon: *Incipiente adhuc crepuſculo*, and as Light as Noon, and having as yet, nine long Miles to Ride, there ſeemd twice or thrice from behind me, on my Right ſide, and between my Shoulder and my Hat, to fly a little whitiſh thing, about the bigneſs of a Walnut, and that *per intervalla*, once in ſeventy or eighty Paces: At firſt I took no notice of it, thinking it had been but the glimpſing of my little

little Ruff; for ſuch then I wore, by Degrees it waxed reddiſh, and as the Night drew on, redder and redder, at laſt not *ignis fatuus*, (for that I partly knew) but *purus putus ignis*, both for Light and Colour. At length I turned my Horſe twice or thrice, to ſee from whence it came, and whether it would flaſh into my Face, then nothing I could ſee; but when I turned homewards, it flaſhed as before, until I came to a Village called *Llanriſlid*, where as yet I did not intend to Lodge, though there were four Lodgings, and one of them (ſave one) the next Houſe in my way, which, when I paſſed by cloſe, being juſt againſt the Door, my Fire did flaſh again upon, or very near the Threſhold, and there I think it lodged; for I ſaw it no more. Home ſtill I would go, but bethinking my ſelf, that ſo I might tempt God, and meet a worſe Companion than my former: I turned to the furtheſt Lodging in the Town, and there after a little Reſt, in a brown Study (becauſe mine Hoſt was an underſtanding Man, and Literate, and ſuch as could, and had but lately read his Neck-Verſe in pure Roman Language) I could not contain, but needs muſt tell him of the Viſion, he the next day to ſome going to the Seſſions, they to others there, at laſt it came to the Judges Ears, inſomuch, that the greateſt News, and wonder

der at the then Aſſiſes was the Preachers Viſion. To come at length unto the Pitch, or Kernel, (for I have been too long about the Husk and Shell) at that very Seſſions, one *John William Lloyd*, a Gentleman, who dwelt, and whoſe Son yet dwells within a Mile of *Glaſterig*, fell Sick, and in his coming homewards, was taken with ſuch a violent Paroxiſm, that he could Ride no further than the Houſe, where I left my Fire to entertain him, and there he lighted and Lodged, died about four Days after. *Ex abundanti*, you ſhall underſtand that ſome Candles have been ſeen to come to my Church, within theſe three weeks, and the Corpſes not long after. *Hactenus de Candelis noſtris.*

Another kind of Apparition we have, which commonly we call *Tan-we*, or *Tanwed*, becauſe it ſeemeth Firy. This appeareth to our ſeeming in the lower Region of the Air, ſtraight and long, not much unlike a Glaive, Mours or Shoots directly, and level (as who would ſay I'll hit) but far more ſhowly, than *Stellæ cadentes*, or Star ſhot lighteneth all the Air, and Ground where it paſſeth, laſteth three or four Miles, and more for ought is known; becauſe no Man ſeeth the Riſing or Beginning of it; when it falls to Ground, it ſparkleth, and lightneth all about. Theſe before their Deceaſe, do fall upon Free-Holders Lands, and

and you ſhall ſcarce bury any ſuch with us, be he but a Lord of a Houſe and Garden, but you ſhall find ſome one at his Burial, at leaſt Wiſe in his Neighbour-hood, that hath ſeen this Fire to fall on ſome part of his Lands. Two of theſe at ſeveral times I have ſeen my ſelf, ſince I Studied Meteors, and ſince I was a Miniſter, and narrowly obſerved, even till they were in the ἀχμῇ, and began to fall; but the Interpoſition of Grounds, marred the Concluſion; for where, and how they fell, I ſaw not; but where I did gueſs, they fell, there died in the one place an aged Gentleman, in the other, a Free-Holder too, though of a Meaner Rank. To come nearer home,

My Mothers firſt Husband (for my Father Marryed her a Widdow) walking about his Ground, ſaw one of theſe Darts, or Piles aloft, which fell down hard by him, ſhone far, and ſparkled round about his Body, he took it for a Warning-Piece, made his Will, and having lived in good Health, ſome four or five Months after, dyed.

A little before the Deceaſe of mine own Father, Aged Ninety ſix, a Son in Law of his, who dwelled two Miles off, (but upon higher Ground) ſaw ſuch another fall in a Cloſe behind the old Mans Houſe, which gave ſuch a Light, that by it, he did clearly

clearly ſee the Houſe, the Hedges, and the Oaks in the Wood adjoyning.

Sir, So many of theſe Evidences, as I ſaw not my ſelf, I received from Underſtanding and Credible Perſons, and ſuch as would not lye, no, not for a Benefice; and your ſelf may receive the ſame from me, as from one that was never too Credulous, nothing Supperſtitious, and as little Ceremonious. Theſe Secrets, I dare not Father upon Satan, I will not Honour him ſo much, ſo much as to Aſcribe to him the Knowledge of Contingent Futures. I preſume that of himſelf, he cannot certainly know whether, or when a Healthy Man ſhall Sicken, nor whether, or when he ſhall dye of his Sickneſs, nor whether he ſhall dye by Sickneſs or by Fire or Water, *&c.* nor (in an open Country eſpecially) which way of two, three, or more, the Corps ſhall be brought to Church, whether it ſhall meet another Corps in the way, whether it ſhall paſs a River by the Ford, or Bridg, how many ſtops, turnings, and windings it ſhall make, Satan can have no certain fore-knowledge of all ſuch Circumſtances, and more, but this Candlemaker and Director of them too foreſees, and foreknows them all; and therefore muſt needs be the Creator, who, as according to the good pleaſure of his Will, he hath Determined, and allotted to ſeveral Nations, their ſeve-

ral Habitations, Diſpoſitions and Conditions, even ſo (as I ſuppoſe) hath he vouchſafed to each of them ſome peculiar ſigns and tokens, if none to ſome, which I cannot believe, and if to ſome more, and more wonderful than to other ſome, for my part, I can give no other Reaſon for it, but his Will. This with my hearty Prayers for your ſelf, your Pious and Learned Brethren of the Aſſociation.

I Reſt,

Your Friend in all kind Offices

that lye in my Power.

Generglyn the 19. March 1656. John Davis.

CHAP.

CHAP. VII.

Containing ſeveral other Letters and Relations concerning Apparitions and Witchcrafts.

Mr. Thomas Tilſon, *Miniſter of* Ayleſworth *in* Kent, *his Letter concerning an Apparition in* Rocheſter, *this preſent Year,* 1691.

Reverend Sir,

BEing informed that you are writing about Witchcraft and Apparitions, I take the freedom, though a Stranger, to ſend you this following Relation.

Mary, the Wife of *John Goffe* of *Rocheſter*, being afflicted with a long Illneſs, removed to her Father's Houſe at *Weſt-Mulling*, which is about nine Miles diſtant from her own: There ſhe died, *June* the 4th, this preſent Year, 1691.

The Day before her departure, ſhe grew very impatiently deſirous to ſee her two Children, whom ſhe had left at home, to the Care of a Nurſe. She prayed her Husband to hire a Horſe, for ſhe muſt go home, and die with the Children. When they perſuaded her to the contrary, telling her ſhe was not fit to be taken out of her Bed, nor able to ſit on Horſe back, ſhe intreated them however to try: *If I cannot ſit*, ſaid ſhe, *I will lie all along upon the Horſe, for I muſt go to ſee my poor Babes.*

A Miniſter who lives in the Town was with her at Ten-a-Clock that Night, to whom ſhe expreſs'd good Hopes in the Mercies of God, and a Willingneſs to die: *But*, ſaid ſhe, *it is my Miſery that I cannot ſee my Children.*

Between One and Two-a-Clock in the Morning ſhe fell into a Trance. One Widow *Turner*, who watched with her that Night, ſays, that her Eyes were open, and fixed, and her Jaw fallen: She put her Hand upon her Mouth and Noſtrils, but could perceive no Breath; ſhe thought her to be in a Fit, and doubted whether ſhe were alive or dead.

The next Day this dying Woman told her Mother, that ſhe had been at home with her Children. *That is impoſſible*, ſaid the Mother, *for you have been here in Bed*

all

all the while. Yes, replied the other, *but I was with them laſt Night, when I was aſleep.*

The Nurſe at *Rocheſter*, Widow *Alexander* by Name, affirms, and ſays, ſhe will take her Oath on't before a Magiſtrate, and receive the Sacrament upon it, that a little before Two a-Clock that Morning ſhe ſaw the Likeneſs of the ſaid *Mary Goffe* come out of the next Chamber, (where the elder Child lay in a Bed by it ſelf, the Door being left open, and ſtood by her Bed-ſide for about a quarter of an Hour; the younger Child was there lying by her; her Eyes moved, and her Mouth went, but ſhe ſaid nothing. The Nurſe moreover ſays, that ſhe was perfectly awake; it was then Day-light, being one of the longeſt Days in the Year. She ſate up in her Bed, and looked ſtedfaſtly upon the Apparition: In that time ſhe heard the Bridge-Clock ſtrike Two, and a while after ſaid, *In the Name of the Father, Son and Holy Ghoſt, what art thou?* Thereupon the Appearance removed, and went away; ſhe ſlipp'd on her Cloaths and followed, but what became on't ſhe cannot tell. Then, and not before, ſhe began to be grievouſly affrighted, and went out of Doors, and walked upon the Wharf (the Houſe is juſt by the River ſide) for ſome Hours,

only going in now and then to look to the Children. At Five a-Clock ſhe went to a Neighbour's Houſe, and knocked at the Door, but they would not riſe: At Six ſhe went again, then they aroſe and let her in. She related to them all that had paſs'd: They would perſuade her ſhe was miſtaken, or dreamt: But ſhe confidently affirmed, *If ever I ſaw her in all my Life, I ſaw her this Night.*

One of thoſe to whom ſhe made the Relation (*Mary*, the Wife of *John Sweet*) had a Meſſenger came from *Mulling* that Forenoon, to let her know her Neighbour *Goffe* was dying, and deſired to ſpeak with her; ſhe went over the ſame day, and found her juſt departing. The Mother, amongſt other Diſcourſe, Related to her how much her Daughter had long'd to ſee the Children, and ſaid ſhe had ſeen them. This brought to Mrs. *Sweet*'s mind, what the Nurſe had told her that Morning, for till then, ſhe had not thought to mention it, but diſguiſed it, rather as the Woman's diſturbed Imagination.

The Subſtance of this, I had Related to me by *John Carpenter*, the Father of the Deceaſed, next day after her Burial: *July* the Second: I fully Diſcourſed the Matter with the Nurſe, and two Neighbours, to whoſe Houſe ſhe went that Morning.

Two

Two days after, I had it from the Mother, the Miniſter that was with her in the Evening, and the Woman who ſat up with her that laſt Night: They all agree in the ſame Story, and every one helps to ſtrengthen the others Teſtimony:

They appear to be Sober Intelligent Perſons, far enough off from Deſigning to impoſe a Cheat upon the World, or to manage a lye, and what Temptation they ſhould lye under for ſo doing, I cannot conceive.

Sir, that God would bleſs your pious Endeavours for the Conviction of Atheiſts and Sadduces, and the promoting of true Religion and Godlineſs; and that this Narrative may conduce ſomewhat towards the farthering of that great Work, is the hearty Deſire and Prayer of

Your moſt faithful Friend,

and humble Servant,

Aylesford, July 6. 1691. Tho. Tilſon, { *Miniſter of* Aylesford, *nigh* Maidſtone *in* Kent.

Mr. Thomas Woodcocke's *Letter in relation to Witches and Apparitions; together, with four Stories inclosed therein, all relating to the same Subject.*

SIR,

I Have herein sent you those four Stories I had the remembrance off, when I was with you last, which I have subscribed my Name to. But who can prove any thing Rationally to them who have not so much Reason as to know their own Souls? All of this Tribe are of that mind, to believe nothing but what they see themselves. But as *Religio Medici* says, The Devil hath them in too fast a Noose, for to appear to them would be to convert them from their Error. He rather delights to be their God than to prove himself a Devil, and so torment their Thoughts too soon. They assert and admire the Omnipotency of Matter, but in the mean time are insensible of the spring of Motion; they are so full of Seconds they will not own a First Mover: 'Tis strange Arithmetick, that two should not suppose one, and as bad Geometry to have Circum-

Circumference without a Center. But I fear you will but ſpend Arguments on them who are reſolved not to yield to any Evidence; for it is the Intereſt of their Luſts neither to believe God nor a Devil. Yet I remember a ſtory of one at *Colcheſter*, who in a Bravado, and Defiance of the Devil, would walk in the Night to the Church-Yard, where it was reported he appeared and walked, and he met him in the ſhape of a Black Dog with terrible Eyes, which brought him by Terrors into ſuch a mind, that he was never quiet in his Mind till he got into good Society. Coming to Mr. *Shepheard*'s at *Coln*, Mr. *Harlakenden* ſtay'd him, though Mr. *Shepheard* was gone: He lodged there, and when at Prayer, the Black Dog was ſeen by the Man as if he would have torn Mr. *Harlakenden*'s Throat out, but he was in his Houſe and Duty, and neither ſaw nor feared: And this Man continued long in this condition, proved a moſt ſerious Chriſtian, always had ſome appearance of this Dog, as a Fly or a Flea, and various ſhapes; and even at his Death, lying long ſick, had great Peace and Victory over the fear of Death, and was ſo joyful and deſirous to be diſſolved, that this Dog or Flea made no impreſſion upon him; when had it been a Melancholick Fancy it would have been worſt at ſo dark an Hour, when the Humours

mours are up and the Spirits down. This Story I had alſo from Mr. *Harlakenden*, but it is not to be caſt before ſuch Swine as this Epicurean Age abounds with, who, if Chriſt himſelf was on Earth, with the *Gadarens*, would rather get rid of him, than loſe their Herd of Hogs. But I tire you, the Lord ſupport you, and give you the Joy of Faith, the Bleſſed proſpect of Hope, and that Cordial of Love which is ſtronger than Death;

I am

Your worthleſs Brother

and Servant in the Lord,

July 17. 91. T. Woodcocke.

Here

Here follow the four Stories, mentioned in the fore-going Letter.

I. Mr. *Mun*, Rector of *Stockerſon* in *Leiceſterſhire*, had a Daughter married to one Mr. *Beecham*, Rector of *Branſton* in *Rutland*; in whoſe Houſe it was frequently obſerved, that a Tobacco-pipe would move it ſelf from off a Shelf at one end of the Room, to another Shelf at the other end of the Room, without any Hand. Mr. *Mun* viſiting his Son-in Law, took a Pipe of Tobacco in that Room, and looked for ſome ſuch Motion; but a great Bible, inſtead of a Pipe, moved it ſelf off from a Desk at the lower end of the Room, and caſt it ſelf into his Lap. Whereupon he opened the Bible at *Gen.* 3. 15. ſaying, *Come, Satan; I'll ſhew thee thy Doom: The Seed of the Woman ſhall break the Serpent's Head. Avoid Satan.*

This Mr. *Mun* himſelf told me, when in the Sickneſs-Year, 1665. I lived in *Stockerſon-Hall.* I have no reaſon to ſuſpect the Veracity of a ſober Man, a conſtant Preacher, and a good Scholar.

II. Dr. *Lamb*, who was killed by the Mob, for a Conjurer, about 1640. met one Morning Sir *Miles Sands* and Mr. *Barbor* in the Street, and invited them to go and drink their

their Mornings Draught at his Houſe: Diſcourſing about his Art, he told them, if they would hold their Tongues, and their Hands from medling with any thing, he would ſhew them ſome Sport. So falling to his Practice, in the middle of the Room ſprings up a Tree; ſoon after appeared three little Fellows, with Axes on their Shoulders, and Baskets in their Hands, who preſently fell to work, cut down the Tree, and carried all away. But Mr. *Barbor* obſerving one Chip to fall on his Velvet Coat, he ſlips it into his Pocket. That Night, when he and his Family were in Bed, and aſleep, all the Doors and VVindows in the Houſe opened and clattered, ſo as to awaken and affright them all. His VVife ſaid, *Husband, you told me you was at Dr.* Lamb's *this Day, and I fear you medled with ſomething.* He replied, *I put a Chip into my Pocket. I pray you,* ſaid ſhe, *fling it out, or we ſhall have no Quiet.* He did ſo, and all the VVindows and Doors were preſently ſhut, and all quiet, ſo they went to ſleep.

Dr. *Barbor* and Major *John Barbor*, who married my only Siſter, told me this Relation, who had it again and again from their Father and Mother; and I know no reaſon to doubt of the truth of it. This Mr. *Barbor* laid the firſt Stone in building of *Covent-Garden.*

III.

III. VVhen I was a School-Boy at *Oundle* in *Northamptonſhire*; about the *Scots* coming into *England*, I heard a Well, in one *Dobs*'s Yard, drum like any Drum beating a March. I heard it at a diſtance: Then I went and put my Head into the Mouth of the Well, and heard it diſtinctly, and no Body in the Well. It laſted ſeveral Days and Nights, ſo as all the Country-People came to hear it. And ſo it drumm'd on ſeveral Changes of Times.

When King *Charles* the Second died, I went to the *Oundle*-Carrier, at the *Ram*-Inn in *Smithfield*; who told me their Well had drumm'd, and many People came to hear it. And I heard, it drumm'd once ſince.

IV. Mr. *Harlakenden*, who lived at *Colne-Priory* in *Eſſex*, (where I often was, his only Son being my Pupil,) formerly the Houſe of the Earls of *Oxford*: Off from the Houſe was a Tomb Houſe, with a Chamber over it; his Butler, *Robert Crow*, and *William*, his Coach-man, uſed to lie in that Room. At Two of the Clock in the Morning there was always the ſound of a great Bell tolling: They affirming it ſo, Mr. *Harlakenden* ſlept in the Evening, ſo as to be awaked at One of the Clock, and lay betwixt his two Servants to ſatisfie himſelf. At Two of the Clock comes the uſual Sound of a great Bell tolling,

tolling, which put him into a Fright and Sweat, ſo as he jogg'd his Servants; who awaking, ſaid, *Hark*, Tom *is at his Sport*. It revived him to hear them ſpeak. Upon a particular Occaſion, Mr. *Thomas Shepheard*, (who after went to *New England*,) with ſome other Miniſters, and good People, ſpent a Night in Prayer, and had ſome reſpect to the place, ſerving God, to caſt out the Devil: And from that time, never was any ſuch noiſe heard in the Chamber.

This I had from Mr. *Harlakenden*'s own Mouth, and his Servants, Ear-witneſſes, when I was upon the place.

Ita Teſtatur

Tho. Woodcocke.

CHAP.

CHAP. VIII.

Of good Angels, and ſome doubtful Spirits, and their notable Actions.

THis ſort of Operations is of more pleaſant Conſideration than the Diabolical, and as convincing of the Agency of Superior Spirits on things below; but ſo many have written of it, as maketh my farther Labour needleſs. Let them that would ſee more, read Mr. *Iſaac Ambroſe* of our Communion with Angels, the Lord *Lawrence*, Mr. *Samuel Clark*'s Mirrour, *Zanchy de Angelis, &c.*

Bodin tells us of one of his Acquaintance, that had a good Genius that would always give him notice when he did ill, by a ſtroke; and what he ſhould do when he omitted it. I paſs by old Writers.

I will mention now but theſe few.

I. That of Mr. *Tate* in *Ireland*, mentioned by Mr. *Clark*, and Mr. *Ambroſe*, and confirmed to me by his near Relations that knew of it. Dr. *Tate*, with his Wife and Children, being ſtripp'd, and forced to flee for their Lives, by the *Iriſh*, when they were mur-

murdering Thouſands in their Rebellion in 1641. They were wandering in unknown places, upon Commons covered with Snow; and having no Food, and ſhe carrying a Sucking Child, and having no Milk, ſhe went to lay down the Child to die; and on the Brow of a Bank ſhe found a Suck-bottle with ſweet Milk in it, no Foot-ſteps appearing in the Snow of any that ſhould bring it thither, and far from any Habitation; which preſerved the Child's Life, who after became a Bleſſing to the Church.

II. When Prince *Rupert* march'd with his Army through *Lancaſhire*, to *York*-Fight, where he was overthrown, the Town of *Bolton* made ſome Reſiſtance in his Paſſage, and he gave them no Quarter, but killed Men and Women. When he was gone, thoſe that eſcaped came out from the places where they lurked, and an old Woman found in the Streets a Woman killed, and a Child by her not dead: The old Woman took up the Child, and to ſtill its crying, put her own Breaſt to the Child, which had not given Suck, as I remember, of above twenty Years: The Child being quieted, ſhe preſently perceived Milk to come; and continued to give the Child ſufficient Milk, till it was provided for. I had the full Aſſurance of this from my worthy Friend, Mrs. *Hunt*, Wife to Mr. *Rowland Hunt*, of

Harrow

Harrow on the Hill; who told me, that ſhe her ſelf was one that was appointed by the Committee to make Trial of the Caſe, and ſhe found it true, and the old VVoman's Breaſts to give the Child Milk, as was reported. And ſhe told me in 1665, that the ſaid Child was at that time alive, a Servant-woman in *London*.

III. Though I lay no great ſtreſs on the Reports of thoſe Papiſts who corrupt Church-Hiſtory by Fabulous Mixtures, yet many Hiſtories of the Miniſtry of Angels, cited by them out of the Fathers, are credible. Thoſe that have purged their Legends, retain a great number. *Baronius*, and *De la Cerda*, and many others, are worth the reading by the Judicious, that can diſcern the different Probabilities. But to deny all the Ejecting of Devils, and the VVonders mentioned by *Tertullian*, *Origen*, *Cyprian*, *Chryſoſtom*, *Auguſtine*, *Sulpitius*, *Severus*, thoſe of *Gregory Thaumaturgus*, *Martin*, *&c.* (tho' ſome may be over-aggravated;) beſides thoſe in Hiſtorians, *Euſebius*, *Socrates*, *Sozomen*, *Victor Uticenſis*, *Procopius*, *Nicephorus*, *Theodoret*, *&c.* would be unreaſonable, and unchriſtian Incredulity. I have formerly mentioned the *African* Biſhops or Preachers, who all ſpake well when their Tongues were cut out by the Command of the *Arrian* King: And *Victor*, *Æneas Gazæus* and

Procopius (as I remember, all three) said, they saw them, and heard them speak after. But one of them saith, that one of the Bishops was after drawn into the Sin of Fornication, and his Speech went away again.

'Tis strange if all the Stories in *Cæsarius* should be false.

IV. *De la Cerda* saith, that *Albertine* a Jesuit told him, that a young Man came hastily to him to confess; and told him: *O Sir*, saith he, *I could not stay, so strange a thing hath befallen me! I and my Companion were resolved, in Revenge against one that had wronged me, to go after him, into the Fields, and kill him: And while I was setting my Pistol in order, that I might not miss, a beautiful young Man stood by me, and asked me what I was about? And when I denied to tell him, he told me, that he knew my purpose, and dissuaded me; and, in short, did so open the Sufferings of Christ for his Enemies, and what Sins he had forgiven us, and bound us to forgive one another, that I was melted into Tears, and my Mind changed; and the young Man vanished away.* (An Angel, if true.)

V. I'll make no Application of it to the Cause in our late VVar; but I knew of many strange Preservations. One credible Person had a Bullet shot through the felt of

of his Hat, and ſtopp'd at the Lining, and hurt him not. Another had a ſmall Bible in his Pocket, and a Musket-Bullet ſhot into his Bible, which ſaved his Life.

The Story of Sir *Richard Greenvile*'s Executions is printed already by Mr. *Clark*, and others. To confirm it, Mr. *Kettleby Woodhouſe*, (Siſter's Son to Juſtice *Kettleby*, and to *Walter Kettleby* the Bookſeller's Father,) a ſober, credible Man, then living in *Bewdeley*, oft told me, that he was one of the Five (or Seven) whoſe Lives were ſaved: Being Soldiers for the Parliament, and taken Priſoners, Sir *Richard Greenvile* commanded them all to be hanged. The firſt Man being turned off the Ladder, a new Hempen Rope brake: They ſent for another, and hang'd him again, and that brake; and, as I remember, a third. Whereupon Sir *R. G.* ſaved them all. And Mr. *Woodhouſe* all the while ſtood by the Gallows, expecting his Turn, and by this eſcap'd. 'Tis like it was by an inviſible Power.

VI. In 1662. came out divers Books of new Prodigies, moſt of them as Executions on notorious Sinners, and ſome as Deliverances of better Men. I read them, and enquired after the Matter of Fact; and I found by what Policy Satan hath perverted Hiſtory, and obſcured the Honour of God's Works, by cauſing weak-headed, factious

Persons to over do. I found many of the Strange, things there mentioned, had sufficient Proof: But the Writers dropp'd in many Circumstances and Stories, by partial Credibility, that were not true. And this frustrated the Books, and the Prodigies, by spoiling the Credit of all the rest.

VII. I know not what to impute it to, that Lightnings and Thunder-bolts fall more upon Churches, than upon Castles and City Stone Walls, or any such Buildings. *Jersey*-Castle indeed was torn with the Gun-powder, set on fire by Lightning, (as *Heydelberg* had terribly been as a Presage of the greater Evil following:) And what was it but an invisible Power, that there caused the Lord's Child, that was Governor, to be blown up, and cast down again on the Leads, without Hurt? Angels have a special Care of Infants.

The Church that my Grandmother was born near, had a Ball of Fire, by Lightning, came in at the Belfrey-window, and turn'd up the Grave-stones, and went out at the Chancel-window.

The Church that I was baptized in (*High Ercall*, close to the Lord *Newport*'s House) had, in such a Storm, the Leads rolled up, and cast on the back-side of the Church; (and in the War, was levelled with the Ground.)

The

The Church of *Anthony* in *Cornwall*, near *Plimouth*, was torn by Lightning at the time of Worſhip, on *Whit-Sunday*, 1640. and People hurt, and ones Brains ſtruck up to a Pillar. (It is in Print.)

So was uſed much like, the Church of *Withicombe* in *Devonſhire*, near the ſame time.

The Church where the preſent Lord Chamberlain, Earl of *Dorſet* and *Middleſex*, his Anceſtors Monuments were, was torn by Lightning that came in at the Steeple, melted the Bells, and went up to the Chancel, and there tore the Monuments in pieces. I ſaw pieces of the Monuments, that had ſome of the Golden Letters, which a truly worthy Lady brought home, that went from *Tunbridge*-Waters, to ſee the Church.

Many and many Churches have been thus torn, proportionably ſo much beyond all other Buildings, eſpecially of Stone, that I cannot but think there is ſome knowing Agent that maketh the Choice, though I know not who, nor why.

Except a few Hay-Ricks, I remember not that till this Seventy ſixth Year of my Age, I have known Lightenings to have had Hurting Power on any Buildings but Churches, ſave very rarely, and ſmall, as this laſt Year, at *Iſlington*, it entred a Houſe, and kill'd a Woman and Child:) Nor to

have torn any Wood but Oak, (which in Trees and Buildings I have ſeen torn where I dwelt.) But divers perſons have been killed and ſcorch'd by it. An Eminent Knight, that I knew, is commonly ſaid to have been ſtruck dead by it in his Garden.

VIII. Though Hurricanes and Whirlwinds have Natural Cauſes, yet I have great cauſe to think, that they are managed by ſome Spirits (as I ſaid before of Storms) Gunpowder worketh in Guns according to its nature; but if ſome Rational Agent did not invent, make, and manage it, all its Power, would be of little uſe. I have marvelled to ſee my own ſmall Linnen ſpred out by Servants to dry, to be ſuddenly catcht up, and carried over the Town and Steeple away, and never more heard of. Near the time when ſome Reapers in the Vale of *Eveſham* were hurt, writhen, and one killed with a Whirlwind, I was walking in a Gravelly Way in a Corn-field, there being a Lane beſides me, between two Hedges; ſuddenly a Whirlwind came up the Cart-way, caſting up the Gravelly Sand directly to meet me; when it came within Ten or Twelve Yards of me, I was about ſtepping out of the way into the Corn, to eſcape it, but it ſuddenly turned

out

out of the way to the Right-hand, into the Lane from me, ſo as perſwaded me, that it was a voluntary Motion, directed by a friendly Power; for it went ſtraight on up the Lane, and tore the Hedges and Branches of the Trees on the ſide of the Lane. But theſe are ſmall effects to what other ſee, eſpecially of the great Hurricanes at Sea in the *Weſt-Indies*. The Spirits that Rule in the Air have great Power of the Airy Motions.

IX. Though *Porphyry*, and *Proclus*, and *Jamblicus*, tell us, that bad Demons will oft ſpeak for good Actions and againſt bad, in Pride and Subtilty to be thought good; yet it is hard to think that it is not rather a good Spirit, that ſpeaks for ſome notable good Work, where no by-End is diſcernable. As that mentioned by Mr. *Glanvil* and Dr. *More* of Dr. *Britton*'s Wife, whoſe likeneſs appeared after Death to her Servant-Maid, and ſhewed her a parcel of Land that was as part of her Brothers, and told her, it belonged to the Poor, and was unjuſtly alienated from them; and bid her tell the Poſſeſſor, that he muſt reſtore it; and gave her a Secret to tell him if he refuſed: And upon the angry refuſal, when he heard the Secret, he yielded and reſtored the Land to the Poor, who now poſſeſs it.

X. The said Heathen Philosophers say, that they are all bad Spirits that seek to be worshiped, and that to procure it, they will seem to be Religious, but will tell many Lies for one Truth, and that lying is a chief mark to know them by. By this I suspect that there are bad Spirits that come to speak for the getting so many Masses to be said for them to deliver them from Purgatory, and such Pilgrimages to be performed: And those that tempt the People to Pray to them and to Honour them; for their Services and Prayers for them, of which their Legends abound with Instances: *De la Cerda* concludeth his Book of Angels with Forms of such Prayers: And what Office hath not such? *De la Cerda, lib.* 23. citeth Miraculous Appearances of the Cross, and so do many others, which I leave to the Readers Judgment. As also the Lady of *Lauretto*'s Miracles, and others such, which many write of.

XI. I think some Rational Spirit was probably the Agent of what was written by our great Pious Credible Surgeon and Physician, *Fabricius Hildanus, Obser. Cent.* 3. *obs.* 26. [A Noble and Virtuous Lord, *Job. a Rosle*, going for his Studies to *Friburg*, with two Servants, on the way, rose a great

great Storm, with Thunder, Lightening, and Rain: His Servant perſwaded him to let him ride cloſe to him, and cover him with his Cloak; ſo joining their Horſes they rode under one Cloak: A great ſtroke of a Thunderbolt ſtruck down the Maſter, the Servant, and both the Horſes; the Servant and two Horſes immediately were dead: The Nobleman, by God's keeping, ſcaped ſafe and ſound, yet no hurt was ſeen on the Horſes, nor on the Servant, ſave on his Hat, which had a great Hole; and the Head after ſwelled and turned black: But on the Nobleman himſelf were all theſe Marvels; 1. The Thunderbolt ſtruck him about the Left-Arm, and there made a hole through the Sleeve of his Doublet and Shirt, and made a black mark on the Skin which remained, but without hurt. The hole in the Sleeve was ſmall without and great within. 2. Thence it deſcended, and broke in pieces ſome Coral Beads of a Bracelet which he wore on his Arm, but broke not the String. 3. Then on his Left-ſide, his Sword Sheath being tyed, it melted the point of his Sword as if it had been Lead; and by melting the gilded Iron, it made a hole in the Band for its paſſage out. 4. And on both his Ancles were black ſpots like Pitch, and are yet viſible.

Another

Another riding a Stones cast before him, his Horse and he were cast down, but without hurt, save the loss of his Hearing.] *Hildanus* saw the Cloaths, Boots, and Sword, and had all from the Man himself.

CHAP.

CHAP. IX.

IN my *Unreaſonableneſs of Infidelity*, having many other Teſtimonies of Satan's War againſt Chriſt and his Kingdom, I will here mention one, which elſewhere alſo I have mentioned; and that is the Caſe of melancholy, diſtracted and Enthuſiaſtick Perſons, which clearly prove a Diabolical War.

I. As to melancholy Perſons: I think, few Men in *England* have had more advantage to know their Caſe, than I have had. I know not how it cometh to paſs, but in the Country, and in *London*, multitudes that are melancholy are ſent by their Friends, or of themſelves come to me, imagining that I can counſel them for Soul and Body; ſo that they have taken up a great part of my time. And in almoſt all I perceive, beſides their Diſeaſe, that a malignant Spirit, by advantage of it, doth agitate them inceſſantly againſt God and Jeſus Chriſt, and againſt themſelves, as he acteth Witches to do miſchief to others. I know that the Diſeaſe it ſelf is, to the Imagination, as diſquieting as a Diſlocation or Lameneſs is to a Joint: But there is ſome malignant Spirit that driveth it ſo importunately to Miſchief.

chief. They are constantly tempted to self-tormenting Thoughts, to despair and cry, *Undone*, *undone*; and to think that the Day of Grace is past, and that they have committed the unpardonable Sin; and any thing that may keep their Minds on a tormenting Rack.

And they are strongly at last tempted to destroy themselves: If they see a Knife, they feel as if one within them said, *Now cut thy Throat, or stab thy self: Do it, do it.* If they go by a Water, they feel as if one urged them presently to leap in. And often are they urged vehemently to hang themselves, or to cast themselves headlong from some high place. And, alas! many do it. And it is so in other Lands, as well as here. How many doth *Platerus*, in his Observations, tell us of, that near him, in *Helvetia*, destroyed themselves.

And it is to be noted, that unless it be God's Judgment for some heinous Crime, it is few of the ungodly Rabble that have any such Trouble and Temptation; for Satan holds them faster by presumptuous Unbelief, and Carelesness, and worldly Love, and Pleasure: But those that will not be so deceived, that he cannot torment hereafter, he would torment here. Alas! divers Persons have I known thus destroy themselves, who I have great reason to believe were as really Godly as any that I have known.

But

But Satan's Advantage was in their Diſeaſe and Temper: As he can tempt a Phlegmatick Man to Sloth, and a Cholerick Man to Anger, and a Sanguine Man to Luſt, or ſinful Pleaſure; ſo can he a Melancholy Man to Deſpair and Self-deſtruction, and againſt God.

2. And they are impetuouſly tempted againſt God and Jeſus Chriſt: They are ſo haunted with blaſphemous Thoughts, to think ill of God, or to deny Chriſt or the Scripture, that they have no reſt: And theſe come in at Prayer, at Sermon, at Sacrament; and they have no more power to keep them out, or turn their Thoughts another way, almoſt, than they have of the Thoughts of another. Yea, ſomewhat urgeth them from Day to Day, to ſpeak ſome ill, blaſphemous word of God, or of Chriſt; and if they yield to the Importunity, it preſently, as it were, ſaith within him, *Now thou art damned: There is now no Hope.* And it is much to be noted, that let the Perſon be Religious, or not, they uſually are all thus tempted alike: For worldly Croſſes and Diſcontents do make bad People ſometimes melancholy; and they alſo have much of the ſame Sollicitations. So that the manner of their Trouble plainly telleth us, that it is of the Devil.

And yet Phyſick may do much to cure it, becauſe it taketh from the Devil that Inſtrument,

strument, or bodily Disposition, without which he cannot do his Work.

And it is not for nothing, that in the Gospel the Distracted and Epileptick are said to be possessed of Devils; for he may cause the Disease, and work by it accordingly when he hath done it.

I have oft marvelled that the Worst are not as commonly distracted by Sadness, as better People: But besides the Reason before given, there is a peculiar Sin that bringeth this of its Nature, and so lets the Devil in; and that is, *Over-valuing some worldly thing, and then falling into Discontent and Impatience at the loss or want of it.* He that breaks down his own Hedge or Wall, lets in the Trespasser or Thief. He that cannot take God and Heaven as enough to content him, is better without his Idol, than to find Content *in it*. 'Tis meet that Child be left to cry, that will cry if he may not have his Will; and that will hurt him worse than crying. He that will add to God's Corrections, the Self-Torment of sinful Impatience, shall find Satan ready to farther his Work. God is disobliged, when he is not trusted: And if we consent not that he do with us what he will, he will not do what we impose upon him: His Wisdom, and not our Flesh and Folly, must determine of all his Way and Work.

II. And

II. And there have been many Enthuſiaſticks that Satan hath notoriouſly deluded, by pretended Angelical Revelation, for ſome great increaſe of Knowledge: You may find many ſad Inſtances in *Epiphanius*, and other Hiſtories of the old Hereticks. And few Ages ſince have been without ſome ſuch.

The Madneſs of *John* of *Leydens Munſter* Rebels ſhewed it; what Zeal and ſeeming Fortitude did their deceiving Spirit inſpire them with, while by Murders they cryed up their new *Sion*? *Leo Juda* witneſſeth, that when the Fleſh was pull'd off *Clipperdolling* with hot Pincers, he ſcarce uttered a Complaint or great regard of the pain.

Satan's Hand was notorious in the deluſions of *David George* in *Holland*, and of *Hacket*, *Coppinger*, and *Arthington* here.

The horrid Wickedneſs of the Ranters here, proclaimed him to be their Teacher.

When the Quakers firſt roſe here, their Societies began like Witches, with Quaking, and Vomiting, and Infecting others, with breathing on them, and tying Ribbons on their Hands. And their Actions as well as their Doctrine ſhewed their Maſter. When ſome, as propeſying, walked through the Streets of Cities naked; and ſome vainly undertook to raiſe the Dead (as *Suſan Pierſon* at *Worceſter*:) And uſually they diſturbed

ed and publickly reviled the most Godly Ministers worse than the most debauched of the Rabble did.

He that would know how manifestly Satan ruled such Enthusiasts in *Germany*, may read it at large in *Beckman's Exercitations*, and in the Life of *Paracelsus*, testify'd by *Opporinus*, that lived with him as his Servant, and others that were affrighted with his Drunken Rage and Satanical Converse.

And how dangerous it is to desire such Converse with Angels and Spirits, as God hath not judged suitable to our Condition here in the Flesh, the case of *Jacob Behmen* and Dr. *Pordage* here, and his Society may tell us. His chief Proselyte, Companion and Successor (whose name I mention not for the sake of his Worthy Kindred) condescended to open secretly to me in Writing, his Judgment, by which I soon saw that their Guide differed much from the Scripture. One of extraordinary Learning and Reputation, was a while distracted by going to them, to try their Way. Some of my very much esteemed Friends have been distracted, and overcome with Melancholy, by studying *Behmen* and that way. What Dr. *Pordage* his Doctrine was, you may see partly in his *Posthumous Mystical Theology*, published by his Friend Dr. *Hooker*. Mr. *Fowler* of *Reading* accused him

as

as a Conjurer, and he hath publiſhed his Defence in *Folio*, (which I may the rather mention, becauſe in it he hath made uſe of my name againſt Mr *Fowler*, as ſpeaking againſt me, for our difference in explaining the Doctrine of Imputed Righteouſneſs.) In this Defence the Dr. confeſſeth, that the Devil was too familiar in his Houſe (where a Society lived with him that kept their Exerciſes and Hours of ſinging Night and Day.) He (and his Friends) pretended that he knew when good Spirits and when bad ones were about him, by Smells and Guſts, and the temper of their Senſe and Spirits. And he confeſſeth, that in his great Room, the Devil appeared to him by Night in the likeneſs of a Fiery Dragon that almoſt filled the Room, and long conflicted with him. And that once he made on the Brick-Wall, over his Chimney, the likeneſs of a Coach drawn by Tygers, ſo deeply impreſſed, that they were fain to uſe a Pick-Ax to cut it out of the Bricks: And that the like Impreſſion was on the Glaſs of his Windows, which they could not waſh out. But all this he imputed to *Everard* that intruded into his Society, taking him to be the Conjurer: And he ſaith, that when he was gone, he appeared to him in the Night, walking in his Chamber in Boots and Spurs.

So that Diabolical Apparitions, and open Effects were confessed by him, as his Book declareth.

Among others, I think meet to add the History of some Enthusiasticks that I have known, not as a Condemnation of their Opinions, but of the way of receiving them.

A Country Man of *Inkburrough* Parish (as he said) in *Worcestershire*, came to me to *Acton* near *London*, to tell me, that God had revealed to him the truth of that thousand Years Reign of Christ on Earth; and he was possessed with a strong Zeal to propagate it, and I must needs promote the publication of his Papers. I examined him how he came to his knowledge of it, and I found it was not by any hard Study, nor Zeal in Religion, nor by Reading any Book for it, nor by Converse with any of that Opinion, for he had been no such Man, nor had come among such: But it was by seeming Revelation, finding him Ignorant and Enthusiastical, I displeased him, by advising him to suppress his Papers; and I after heard that he turned distracted.

At *Coventry* there dwelt with me in the Governours House, Major *Wilkie*, a Scottish Soldier, and a Scholar of considerable Learning; he was Engineer for Fortification. He would drink too much, and had the signs of a heated Brain, but no failing

of

of his Reaſon perceivable. He confidently affirmed his conſtant notice of Spirits good and bad about him; that he had a good Genius and an Enemy: That one Night his Enemy ſaid, *I have torn his Liver*, and that he made a Chamber-Pot full of Blood in the Morning: He was confident, that Thunder and Lightning was the Wars of Spirits, foretelling and reſpecting ſuch things below: He pretended to know by the Thunder and Lightning which ſide in the Wars ſhould have the Victory: In 1643 or 1644, about a Year and half after the Wars begun, he ſaid, That it was revealed to him, that the War ſhould endure three Years and an half, and the Parliament ſhould Conquer; but their own Diviſions ſhould after keep them long unſetled. He ſaid, that being in *Paris*, in a clear Moonſhine Night (many Years before) being walking in his Chamber, and repeating *Buchanan*'s Verſion of the ſecond *Pſalm*, *Quare fremuerunt gentes, &c.* ſuddenly a great noiſe made him look out, and he ſaw a Conſtellation in the ſhape of a Lion Rampant againſt the Moon, and while he long gazed on it, one Leg broke off, and turned to the ſimilitude of a Cock, and after the three other Legs broke off. And when he was in Bed his good Spirit expounded it to him, and told him, that the Moon was the Church here, and the Aſſaulting Lion was

England, *Wales*, and *Ireland*, by the King turned againſt the Church: that the Foot firſt broken off, was *Scotland*, as a Cock, by crowing awakened the other three, and that all ſhould end in Conqueſt of the Aſſailants.

And his Genius taught him the Millenary Reign of Chriſt, and taught him how to Expound many Texts for it; as drinking with them the Fruit of the Vine new, that is, in its renewed Paradiſe ſtate; and the time of Reſtitution of all things, *&c.* And he Expounded to him many other Scriptures, as that the Devils Contending about the Body of *Moſes*, was, that it might be drowned in the Basket of Bulruſhes to prevent what he was to do, *&c.*

How much of this was true or falſe, I know not; but I heard credibly, that after ſome time he was quite diſtracted, partly through want, and partly by a hot Brain, over-heated too oft with drinking.

What but Diabolical Deluſion and Inſtigation, could make *Venner* and his Followers that were for the Millenary Fifth Monarchy, to ariſe ſo madly as two days to come into ſuch a City, and think by Arms to conquer all Oppoſers, at King *Charles* II. his beginning of the new Prelatical way of Church Government: Men in their Wits would not have ſo haſted to the Gallows.

A little after the K. *Ch.* II. Parliament and Biſhops began the overthrowing, dividing Works, which *Bartholomew* day, *Aug.* 24. 1662. did bring to open Birth, a Gentlewoman of *London* came to me ſecretly with her Siſter as Witneſs, (Perſons as commonly called of Quality and Moderation) to be reſolved how to Expound a ſtrange thing that had befallen her, which was, That [' *as ſhe was praying in Secret*, ſhe 'begg'd for Deliverance of the Church 'and Religion, and Miniſters from the 'dreaded Sufferings that were determined, 'and the ſad effects of Perſecution, Diviſi-'on and publick dangers; and it was ſud-'denly given her, as an Anſwer, that there 'ſhould be a ſpeedy Deliverance, even in a 'very ſhort time. She deſired to know 'which way; and it was by ſomewhat on 'the King, which I refuſed to hear out, 'whether it was Change or Death; it be-'ing ſet ſtrongly on her as a Revelation, 'ſhe earneſtly prayed, that if this were a 'true Divine Impulſe and Revelation, God 'would certify her by ſome viſible ſign; 'and ſhe ventured to chooſe the Sign her 'ſelf, and laid her Hand on the outſide of 'the upper part of her Leg, and begg'd of 'God, that if it were a true Anſwer, he would 'make on that place ſome viſible mark; 'and there was preſently the mark of black 'ſpots, like as if a Hand had burnt it; which

'her Siſter witneſſed, ſhe ſaw preſently, and 'after, there being no ſuch thing before.

I told her, that ſhe had ſinfully tempted God, and gone out of his way into a way of her own, and God might juſtly for it, give Satan power to deceive her: But yet, whether it would prove a Truth or a Falſhood, it was not I, but the Event that muſt tell her, and therefore that ſhe muſt wait in Patience and Innocency, and lay no ſtreſs on ſuch a ſign.

But the Womans ſtrange Impulſe and Mark proved but a Deluſion.

The Roſie-Crucians, and ſuch as addict themſelves to find the Philoſopher's Stone, have ſome of them ſeemed to be deluded by ſome Evil Spirit; by the violence of their Deſires, and the blind confidence of their Expectations, and the ill Means that ſome have uſed: Hiſtories of ſuch are too many to be recited. *Felix Platerus*, in his *Obſervat. l.* 1. tells us of one of his Familiars, a Perſon of Honour and Wealth, a Baron, and Religious, and addicted to good Works, that was ſo ſet upon it, that he not only ſo ſpent his Time and Study, but his Eſtate, reducing himſelf and his Family to great Poverty; and yet would never abate his Confidence, that he was near attaining it: And though ſtill fruſtrate, he was ſtill near it: Inſomuch that he labour-

ed with the Magiſtrates for their Grant and

Power,

Power, that with the Gold he made he might build a new Bridge over the River, and might build a Colledge for the Univerſity, *&c.* and though he died a poor Man, and left his Children Poor, he believed to the laſt, that he was near finding out what he ſought, had he had longer life.

To ſuch deluded by Spirits, I think I may add the Comforts of many Perſons that I have known, that long lived in doubt of their Salvation, next Deſpair: And when a Deceiver hath but drawn them to change their Religion from Sound Doctrine to ſome Error, they have preſently been delivered from their Troubles, and lived in Peace and Confidence. It cannot be from the Nature of the New Doctrines received; for it befals divers that turn to contrary Doctrines from each other: Some that turn Papiſts, ſome that turn Quakers, ſome Anabaptiſts, ſome Antinomians, ſome Millenaries, and are againſt each other, yet have ſudden Peace upon their change. I confeſs, that the conceit of having found out a better way may do much; and the diverſion of their thoughts to diſpute may do much: As *Pet. Foreſtus* tells us of a Melancholy Papiſt, that after other means uſed in vain, was at laſt cured by eager diſputing againſt the Proteſtants: But when the Perſons before had no doubt of the Doctrines of Religion, but only of the ſtate

of their own Souls, and when they had no such Disputes to bring them to it, but sudden hearing a Seducer, and when it is only False Doctrine that comforteth them, when sound Doctrine professed, could not, it seemeth to be done by a lying Spirit that comforteth Men with Evil, as God's Spirit doth with Good.

Bodin tells us of a *French* Baron that confest, that he worshiped the Devil, and prayed to him, and had Sacrificed nine Children to him, and intended to have Sacrificed one of his own; and he ask'd him for what he did this? And he said, *That he promised to make him Great, and yet that he never gave him any thing, and to make him know what he desired to know, and yet told him more Lies than Truths:* This promise of *Knowledge* was the old Temptation to *Eve:* And yet *Knowledge* is the great Gift of our great Comforter, the Holy Ghost; so that there is a true Comforting Knowledge which God giveth, and deceitful shadow of it; and a useless hurtful Knowledge by which Satan comforteth the deluded: Its true, Needful Saving Knowledge that is of God: Many Conjurers have by the desire of knowing what vain Curiosity is pleased with, become the Devil's Slaves.

To what sort shall we rank those Men that tell Men of things stolen and lost, and that shew Men the Face of the Thief in a Glass;

Glaſs, and cauſe the Goods to be brought back, who are commonly called *White Witches*: We have had ſo many Credible Reports of ſuch, as alloweth not Reaſon to doubt of it. When I lived at *Dudley*, *Hodges* at *Sedgley*, two Miles off (even where famous *William Fenner* preacht) was long and commonly accounted ſuch a one: And when I lived at *Kederminſter*, one of my Neighbours affirmed, that having his Yarn ſtolen, he went to *Hodges* (ten Miles off) and he told him, that at ſuch an Hour he ſhould have it brought home again, and put in at the Window, and ſo it was; and as I remember, he ſhewed him the Perſons Face in a Glaſs; yet I do not think that *Hodges* made any known Contract with the Devil, but thought it was an effect of Art.

CHAP.

CHAP. X.

Other Strange Providences observable.

I Have, in other Treatises, named some Instances of such Success of Prayer, as hath not been unprofitable to me: I will here mention some of them, and add some more.

Only I will premise this Caution to the Reader. 1. That it is no certain sign of the Innocency or Sanctity of the Person delivered, that it was done by a wonderful manner upon Prayer. Nay, it is not unusual, for the Guilt of some great Sin, to bring the Suffering, from which by Prayer they are delivered; and God may hear others, for the deliverance of such Sinners.

2. Nor is it any certain sign of the Sanctity of those whose Prayers are so heard, (though it be a very encouraging Mercy to them,) any more than Prophesying, and Casting out Devils, and doing wonderful Works in the Name of Christ, *Mat.*7. was a Proof that the Agents were not rejected Workers of Iniquity. It is the Honour of God, and the Regard which he hath to the Faith and Prayers of the Distressed, or others, and of the Souls that he would convince;

vince; which theſe, and ſuch like Inſtances do declare.

3. And I will omit many Inſtances of Perſons recovered from the Jaws of Death, juſt at the Hour while we have been praying for them; for, though this be much to me, it will not be ſo to the Unbeliever, who will ſay, that it was not from that Cauſe, but would have been if you had not prayed. And I muſt confeſs that I have prayed for the Life of many a dear Friend, whom God hath not recovered, but taken away.

4. Nor will I mention any one Inſtance of the Succeſs of my own Prayers, or any others, when I joined with them; but only of ſome plain, poor, humble, Godly Perſons, who uſed that ſort of fervent Prayer which ſome deride. For I am a very unworthy Perſon my ſelf, in compariſon of many of thoſe poor, humble, blameleſs Perſons, whom I then had the Overſight of.

I. In general, I may ſay, that I have divers times, after long diſabling Weakneſs and Pain, been enabled within a Day or two to come to Church again, and go on in my Work, when my poor Neighbours have ſpent a Day in Faſting and Prayer for me.

II. When at *Milborne* in *Darbyſhire* I was given up for dead, by bleeding about an hundred

hundred and twenty Ounces at the Noſe, after other Weakneſſes and Bleedings many Years, my Father and Mother-in-Law dwelling in *Shrewsbury*, the Report came to them there that I was dead. My Mother-in-Law was, by the Governor, and other Friends, exhorted to bear it patiently. She preſently retired to ſecret Prayer; where ſhe profeſſeth, that a Trembling and Concuſſion of her Body ſurprizing her, ſhe felt that which conſtrained her to ſay what ſhe did when ſhe came forth, (to her Friends,) *viz.* [*He is not dead, but ſhall live for farther Service.*] And hereupon they ſent a Meſſenger from *Shrewsbury* to ſee; who found me alive,] and brought them the Tidings. This was in *February*, 1646. My Mother-in-Law is yet living, about Ninety two Years of Age; the Daughter of Sir *Thomas Hunkes*. Two of her Brothers, Sir *Foulke Hunkes*, and Sir *Henry Hunkes*, *were known Soldiers for the King*; the one Governor of *Shrewsbury*, and the other of *Banbury*-Caſtle a while. She is one that hath ſpent a great part of her Life in ſecret Prayer, with great Neglect of the Fleſh and World, and longing to die, and be with Chriſt, which ſhe hath not yet obtained, but will ere long. (Since the Writing of this, dead, at Ninety ſix, in full Underſtanding, and great Holineſs.)

III. After

III. After long Pain and Weakneſs, reading a Latin Book of one *Gerhard*, a Foreign Phyſician, I found in him, that his own Father had been cured of ſome of my Diſtempers (as I then thought) by daily ſwallowing a Bullet of pureſt Gold: I got one of the weight of a Twenty-Shilling-piece, and ſwallowed it, but it remained in me; and hearing of a Gentleman within twelve Miles of me, that lately did the like, and it never paſs'd from him, but he quickly died, made me take Clyſters and Purges, but none of them ſtirred it. My poor praying Neighbours (not then fearing the Canon, which ſtrictly forbiddeth it) ſet apart a Day, to faſt and pray for my Deliverance; and that Morning it came away, after many Weeks abode, (three or four;) and they ſpent the reſt of the Day in Thankſgiving.

IV. In my Weakneſs, being under Phyſick with Dr. *Wright*, then living in *Shrewſbury*, there ſuddenly roſe upon one of the Tonſils of my Throat a round Tumour, ſeeming to me as hard as a Bone, and about as big as a great Peaſe, or ſmall Button, half out of the Fleſh, and half in. I feared leſt it would prove a Cancer; but the Doctor told me, he did not think ſo, but what it was he knew not; but perſuaded (having firſt tried diſſolving and diſſipating Means

in

in vain) to quiet it only with Gargariſms of hot Milk: It increaſed but little, but no Means altered it, till (as I remember) about a quarter of a Year after, my Conſcience reproved me, that having had ſo many great Mercies upon Prayer, I never gave God the Honour or Thanks of publick mentioning them, for fear of ſeeming to ſeek ſome Glory to my ſelf; being the next Morning to preach my Lecture, I obeyed my Conſcience, and mentioned them in the Words ſince printed and publiſhed in the Second Part of my *Saints Everlaſting Reſt*, being then upon the proof of the Truth of the Scriptures: I had before conſtantly felt it, (and too oft looked at in the Glaſs.) As ſoon as I had preached and ſpoken thoſe Words, I felt no more of it. As I came out of the Pulpit, I put my Finger in my Mouth to feel it, but could feel nothing: I haſted home to the Glaſs, and ſaw that there was neither *Vola*, *vel Veſtigium*, *vel Cicatrix*; no Cavity, Tumour, Diſcolouring, nor any ſign where-ever it was; and I am ſure I neither ſpit it out, nor ſwallowed it; and to the laſt Hour it ſeemed as hard as a Bone.

V. *Richard Cooke*, a Mercer in *Kniver*, was long a Man of a pious, unblameable Life, and one of the chief of good old Mr. *John Croſs* (ſince Miniſter here in *Friday-*

day-ſtreet) his Congregation: When I came to *Kederminſter*, he removed thither, and took a Houſe the next Door to me; which proved old, dangerous, and ſo ill a Bargain, as caſt him into melancholy Doubts that he did not well to leave his Habitation. His Father before him had long lived, and at laſt died in Diſtraction. Taking too much hot Waters, to comfort him in his Sadneſs, *Nature*, *Trouble*, and *thoſe* together, prevailed to his utter Diſtraction. He ſo continued, from 1642. to 1646. The beſt Means, by ſuch as were moſt noted for curing that Diſeaſe, were uſed, and all in vain. My Neighbours of *Kederminſter* reſolved not eaſily to give over Faſting and Praying with and for him, till he was recovered: Divers Days all ſeemed in vain, but at laſt he amended, and hath been recovered (without any other Remedy) now from 1646, to this preſent time, 1678, though not altogether of ſo perfect ſtrength of Brain as before, yet of competent Underſtanding. About a Year or two ago I ſaw him in *London*, and I hear he is yet alive and well, 1678.

VI. *Thomas Giles*, the Son of Mr. *Giles* of *Aſtley*, one of the then Committee in *Worceſterſhire*, was ſent to be an Apprentice in *Worceſter*. After a Fever, (as they told me,) he fell into a violent Epilepſie: After much

much Phyſick in *Worceſter*, and opening his Head, and all in vain, his Mother took him home to her in *Kederminſter*; where, being a Widow, ſhe came to ſojourn, purpoſely for the Company of Godly People there. Mr. *Jackſon*, the Phyſician of the Town, (my dear and faithful Friend, now, 1678. a Phyſician in *Shrewsbury*,) and I conſulting, we uſed in vain what Means we could. His Fits were ſometimes twice or thrice a Day: We were fain to put a Key into his Mouth, leſt he ſhould bite off his Tongue. At laſt, the foreſaid praying Perſons reſolved to try the old Remedy of Faſting and Praying, till he was recovered. The firſt Day they found no Succeſs: As I remember, it was the ſecond Day, while they were together, praying, he was ſuddenly cured; and as his Mother and they that dwelt with him, told me, had never one Fit ſince. Hereupon his Mother bound him Apprentice to Mr. *John Allen*, an honeſt Apothecary in *Kederminſter*, whom he ſerved ſeven Years, and is now an Apothecary in *Stafford*; ſince dead; Mr. *Allen*, the Phyſician, and almoſt all that prayed for him being yet alive. I was preſent at none of all theſe Days my ſelf. If you ask me, Why? 1. My Weakneſs, and my publick Work much hindred me. 2. I was worſe than they, and had not their Faith, and Fervency, and Patience; and becauſe we have no abſolute Promiſe of ſuch Deliverances, I was afraid, leſt

leſt if we faſted and prayed ſo long as they reſolved to do, it would have turned to ſome Reproach or Diſcouragement if we did not prevail. 3. But I have joyned with them more than once, when we have, to our great Encouragement, prevailed. But thoſe Inſtances I promiſed to pretermit.

In ſumm, I verily believe that I have been kept alive theſe forty Years, but notably theſe thirty eight, by the Prayers of many better than my ſelf, prevailing with God, through the Interceſſion of our great Mediator.

VII. I will add one ſad Story, leaving all to the Readers Judgment, to warn the beſt to avoid Temptation, and to tell them that Satan hath his wiles by Mens Sin, to blaſt the Glory and Comfort of Deliverances.

In *Bewdley*, a Sanguine ſtrong Maid, fell into ſtrange Hiſterical Fits: It began by Stoppage of the *Menſtrua*, I gave her *Caſtory* and *Rad. Oſtrutii*, and *Sem Dauci* on *Foreſtus* Commendation, and ſhe began to be better: But I being driven out of the Country by War, and Mr. *Robert Morton* (Dr. *Mortons* Father) their Paſtor and Phyſitian driven after me to *Coventry*, ſhe was left without help, and grew worſe than ever: Till at laſt I think by a *furor uterinus ex corruptione Seminis*, ſhe ſeemed poſ-

seſt by a Devil: In her Fits, many could not hold her, she would be cast off her Bed, and upon it again, by a force far above her strength, as the Beholders Judged: They shewed Needles and Pins, and Cords brought to her, none knew how, to kill her self: A Papist coming to Cure her their way, she told them of his coming far off, and laught at his Holy Water. In her fits she would Swear, Curse, and Rage against any that were Religious, and Hugg those that were Vicious, and be merry with them: Thus she continued from 1642. till 1646. or 1647. When I returned home, I went to see her, and Prayed once by her, and came to her no more. At last my praying Neighbours encouraged by their Succes, for others resolved to joyn with some of *Bewdley*, to Fast and Pray by her, till she was recovered: While they were Praying, she was usually in violent Rage, and after thankt them; after many days, in the midst of the Day, while Mr. *Tho. Ware* of *Kederminster* was Praying, she fell on the Floor like a Block, and having lain so a while, cryed out, *He is gone, He is gone*; The *Black Dog* is *gone*: And she never had a Fit after.

But coming to our Lecture, two Miles, she was as uncomfortable as ever; crying to me, *Oh, You know not how bad I am!* And I ignorantly told her, what Comfort her Deliverance

liverance might give her: But ſhe continued her Self-Accuſing. But hear the worſt.

She being poor, many good People in Charity look'd to her in her Fits: But, above all, one young Man, as far from being ſuſpected of any Hypocriſie, Errour, or Vice, as any in *Bewdeley*, was more with her than the reſt: And ſeeing her, in her Fits, toſs her naked Body about, ſhe being ſtrong and comely, his Luſt was provoked, which he exerciſed on her; but *præterjiciendo ſemen*; which eaſing her for the time, enticed him the more to do it oft, as an Act of (Wicked) Compaſſion; which did but more Enrage her Diſeaſe: When frequency had hardened him, at laſt after her Deliverance, it was made known: And O the Advantage that Satan got by it! The ſadneſs of thoſe that Prayed for her: So that we durſt not name it as an Anſwer of Prayer, leſt the mention ſhould ſerve to a Reproach. For my part, I think that a Real poſſeſſion was added to the *furor uterinus*, in puniſhment of their Sin. He Marryed her, and profeſſed deep Repentance; but I adviſed them for all that, not to receive him to Church-Communion.

I have read and heard of ſeveral Perſons that have had notices by Revelation, when they ſhould die: I will give here

but one Instance, of an excellent young Man, Mr. *Tyro*; but I must confess, that one of his Acquaintance affirmed to me, that having been formerly of a Jocund Merry Temper, he became so very serious in Religion, and so fervent a Preacher in *Ungar*, and so Zealous for his own and other Mens Salvation, that he thought Melancholy might deceive his Imagination, as to the Voice he was confident he heard. I lay no great stress on the Instance; but he professed the contrary himself; and Mr. *Brand* extols him, and Colonel *Rich* and his Lady, (well known by Mr *Strong*'s Books which she published, taking them in short Characters, then called the Lady *Elizabeth Carre*) did both believe him; as you may see by the two following Letters. And Mr. *Lewis* in the foregoing Letters, and Mr. *Davis* telling me how common the forwarnings of Death, are in their Countrey, maketh it the easier to me to believe the words of so good and sober a Man as Mr. *Tyro*.

Colonel Rich *of* Stondon-Hall *in* Eſſex *his Letter in relation to Mr.* Tyro; *together, with his Ladies relating to the ſame perſon.*

SIR,

OUR Neighbour, Mr. *Hatt*, informing your deſire to know from my ſelf and Wife, the Relation of a Providence more than ordinary, with which Mr. *Tyro* was exerciſed before he came a Sick-Reſident under my Roof, I muſt therefore refer you to the Account, which my Wife herewith gives you, the Truth whereof I am fully ſatisfied, which was from Mr. *Tyro*'s own Mouth to her only, when I was at *London*, the Narrative of which, ſhe gave me at large the ſame Night I returned Home, though I was confirmed in my Belief of it by ſome Diſcourſe I had with him afterwards, during his ſickneſs, before which he and I peruſed ſeveral of your Tractates made publick, with a joynt-pleaſing Approbation; eſpecially, that which is intituled, *The dying Thoughts*; alſo another, *viz. The Crucifying the World by the Croſs of Chriſt*; we having a mutual ſatisfaction

in each others Converse; his Natural Parts, Gifts and Grace together, with his Holy Life, constrained my desire and endeavours to accommodate him to his last Breath, for I found him a true Disciple of Christ our Lord and Master, in whom I would also be found,

SIR,

Your affectionate Servant,

Stondon-Hall near *Ongar* in *Essex*, *May* 16. 1691.

Nath. Rich.

The

The Lady Rich's *Letter.*

SIR,

IN Obedience to your desire by Mr. *Hatt*, to have it under my Hand, what he told you of Mr. *Tyro*, who was sent by Mr. *Brand* at *Bishops-Hall* near *London*, to Preach at *Ungar* in *Essex*; and to prevent mistakes, I think fit, in order to your Satisfaction, to give you this Account of him; and therein take occasion to let you know, how great an Honour and Esteem he had for you. Sir, I believe, had you known him, you would have rank'd him among those Worthies that you have help'd to Heaven, for he followed you as you follow Christ. About seven Weeks before his Death, when there was hope of recovery, he told me, he had something to tell me, that he had not imparted to any Body, and expressed it thus, When I was one Evening returning to my Lodging, then at *Ungar*, from this House, being then in a good degree of Health, and in a serious frame, meditating by the way, I heard a voice say, You shall die, and not pass your five and thirtieth Year of Age, which Voice astonished me greatly, and looking round about me, seeing no body, put me into great Consternation and Sweat all over me,

ſuch as I never felt (though I dare not compare it to drops of Blood) yet I cannot expreſs how dreadful it was. You know, Madam, my Principles, and that I am no Enthuſiaſt, and how cautious I am as to Revelations. But I am ſure this was no Melancholy Fancy, but an auricular Voice. After I had a little recovered my ſelf; I begg'd of God to diſcover to me, if this were from him, or a Deluſion from Satan, but ſtill the Impreſſion remained, though I ſought God by Prayer moſt part of that Night; and you may remember, in my next Viſit, I told you, I ſhould die ſhortly, but I did not tell you of the Voice I heard. And then he added, This is my five and thirtieth Year of Age; in *July* next I ſhall be ſo old. And many other Expreſſions he added, which is too much for a Letter; but he died in *January* 1630. I cannot omit, Sir, to let you know, how much he deſired the happineſs of a perſonal Converſe with you; though he did write to you formerly, when he was under great trouble of Conſcience, and you were pleaſed to write to him again, though his Name was unknown to you, and God made you inſtrumental to his Relief and Comfort: He told me, whenever he heard you preach, there was ſuch a Preſence of God accompanied your Miniſtry, that he felt both Fear, and Trembling, and Joy poſſeſs him at once. He reading

ſome

ſome Book of yours, daily, whilſt he was in my Houſe, eſpecially your *Dying Thoughts*, which on his Death-Bed, he ſent, as the beſt token of his Love, to his Schoolmaſter at *Hackney*, Mr. *Odely*, and ſhed many Tears upon it, calling it, *The ſweet and dear Companion of his Life*, charging the Meſſenger to bid his Maſter read it, and prepare to follow him ſhortly.

I beg your Pardon for this long trouble, I could do no leſs than expreſs this Kindneſs to the Dead, who yet ſpeaks out your great Worth to me, deſiring your Prayers, that his loſs to ſo dark a Corner as ours is, may be Sanctified: And that your Life may be prolong'd in time, and you may have a full Reward in Eternity, is the Prayer of,

SIR,

Your obliged and

affectionate Servant,

Eliz. Rich.

Stondon-Hall near *Ungar* in *Eſſex*, *May* 13. 1691.

But

But it is not my Business to mention all things that are strange and unusual, but such as prove the Operations of Spirits. *Lycosthenes de Prodigiis vel Mirabilibus*, will tell you in *Folio* of Wonders.

The Falling or Raining of a Grain at *Bridgenorth*, like a dried Rye-Corn, in a thin, whitish Husk, about 1639. And of a Grain at *Shrewsbury*, almost like a small Parsnip-Seed, about three or four Years ago, seem strange. But Exhalations might raise them from Sea or Land, though the Marvel lieth in the strangeness of the Grains, neither of them being such as are here known by any that I shewed them to. I had the last from Dr. *Jackson*, a Physician in *Shrewsbury*, (my dear Friend, now with Christ,) who told me that it fell there in many places, especially about St. *Mary's* Church. The former (coming to live at *Bridgenorth*, 1640.) I had of Mr. *Madstard* the Minister, and old Mrs. *Grey* of *Envile*, a Godly Woman; who assured me that much of it fell in the Church-yard, and on the Leads of the Steeple. I kept both long.

The former I once before mentioned; whence the Author of the Second Part of *The Mischiefs of Separation*, seconding Dr. *Stillingfleet's* First Part, (famed commonly to be Mr. *Long* of *Exeter*, a Member of the Con-

Convocation,) took occaſion to feign me to ſay, that it rained *Manna* at *Bridgenorth* when I came thither.] Men and Books of ſuch Veracity are they, that poor *England* and the Chriſtian World ſuffers by; and, I fear, is yet like to ſuffer more by, while Demons are ſo powerful.

There are many things that Ignorance cauſeth Multitudes to take for Prodigies. I have had many diſcreet Friends that have been affrighted with the Noiſe called a Death-Watch, whereas I have ſince, near threeſcore Years ago, oft found by trial, that it is a Noiſe made upon Paper, by a little, nimble, running Worm, juſt like a Louſe, but whiter and quicker: And it is moſt uſually behind a Paper paſted to a Wall, eſpecially to Wainſcot; and is rarely, if ever heard, but in the Heat of Summer.

But who can deny it to be a Prodigy, which is recorded by *Melch. Adamus*, of a great and good Man, who had a Clock-Watch that had layen in a Cheſt many Years unuſed; and when he lay dying, at Eleven-a-Clock, of it ſelf, in that Cheſt, it ſtruck Eleven, in the hearing of many.

Becauſe many have ſpoken and written of a Thorn at *Glaſtenbury* in *Sommerſetſhire*, that flowreth juſt on *Chriſtmaſs*-Day, I thought

thought it a thing worthy my beſt Enquiries: And leſt Men proceed to think that there is more in it than there is, I annex theſe following Letters, from credible Perſons that were well known in that Country.

Mr. William Thomas's *Letter concerning the* Glaſton *Thorn: Together with two other Encloſed Letters to the ſame purpoſe.*

SIR,

UNderſtanding by my Son, your Deſire to enquire about *Glaſton*-Thorn, I did immediately (being not able to travel my ſelf in ſuch a Seaſon) ſend to ſuch as I thought might beſt inform me; whoſe Information you have in the two incloſed Letters; the one from the Miniſter of *Glaſton*, the other from Mr. *Chetwind*, Paſtor at *Wells*; both of them underſtanding and Godly Men. I was not ſatisfied with Mr. *Winney*'s Letter, becauſe he wrote not of the Graff taken from this Thorn, now growing, (when the old Thorn is gone.) Something it ſeems there was in the nature of the Plant, for that Graff ſhoots forth much ſooner than any other Thorn, and about that time, though it do

do not the Feat in bloſſoming juſt on the Day, but after it; which may be becauſe the Soil is not ſo ſuitable to it, as that was to the other.— I ſhould have thought this had been all the Wonder, *viz.* the natural, rare and rath Bloſſoming of that Thorn, got perhaps from Foreign Parts, made (by Fame) to cry *Chriſtmaſs*; but that the Information in the firſt Letter (and Teſtimony) is ſo punctual, that it ſeems to evince more. But (howſoever) that which we call *Chriſtmaſs*-Day is not to gain its Eſtimation from ſuch a Providence, but from Scripture, from Reaſon, at leaſt, from a due Demonſtration that that was (indeed) the Day of Chriſt's Birth; which (perhaps) nothing will prove, unleſs it be the Thorn. I ſpeak not againſt the Cuſtom of the Church, in remembring the Birth of Chriſt, though I conceive Chriſt's own Day is better for it than any other; I mean, the *Lord's Day*; unto which, when Men's Days be added, the *Lord's Day*, and the Lord of that Day, ſuffer by their juſtling with it. A Subordination will not ſerve, but it ariſeth to a Coordination and Competition; yea, a Prelation.

But that I ſpeak of is, the Nobilitating of an uncertain Day, upon inſufficient Evidence.— If I ſhould ſay, the Thorn might ſo bloſſom (by Providence) as a juſt Hardening of the wilfully ſuperſtitious, (a great part of

of whose Religion it is, to put a Crown upon *Christmas*-Day, caring little for Christ,) or as a Trial of the truly Conscientious, to see whether they will build their Religion upon a famous Thorn, and be so tamed by it, as to close with the Superstition and Profaneness of that time.— I say, if I should speak thus, it might be thought a Paradox, (and yet I remember your Lights in *Wales*, which shew (I think) what God gives the Devil leave to do.) I shall content my self therefore with sending you the Relation, and leave you and others (better able than my self) to consider of it.— Only this I may say, that such a Providential Rarity is too low a thing to put a Divinity upon that Day: And yet, to make it a Divine Testimony is (I think) the meaning of those that are willing to make the most of it; I do not say, the best of it.

Sir, I am much engaged to you, for your great Pains with my Son; having lately received from him your good Answers to his Assembly-Queries, with his Replies: For Reason is restless; and it is the Misery of those who set it up too high, that it can so far (I do not say so well, for 'tis all naught as far as Scripture and it jarr) shift for it self; and they are apt to think they are sound, if they be not silenced, when Errour in Practice hath much to say for it self, and Errour in Opinion much more.

Having

Having betaken himſelf to Dr. *Hammond*, I did not command him thence, thinking (he being a learned Man) he might get ſomething from him, eſpecially in the matter of Original Sin; about which, the Doctor hath given him good Animadverſions, (though ſomething in them hath not ſo good an Aſpect,) and he anſwers them alſo; and ſo there is no End, till God humble the Heart. 'Tis one Symptom of the Hereditary Diſeaſe of Original Sin, that that Sin is no more acknowledged, and lamented.

God that raiſeth ſuch Alterations in Nations, and hath done ſo ſtrange things of late, can alter our Relations, and make them contrary to themſelves, that they may be conformable to him: And upon that Ground alone I can build, that *To God all things are poſſible.*

With all loving and thankful Reſpects,

I Reſt,

Your obliged Friend

and Brother,

Obley,
Feb. 29. 1659.

Will. Thomas.

Mr.

Mr. John Chetwind's *encloſed Letter.*

Reverend and much Honoured Sir,

IN anſwer to your Letter, theſe are to inform you, That the old Thorn in the times of the War, was rooted up, and is utterly gone; and as for Mr. *Gallop*'s Graft, I have enquired of a Gentleman, that was his Patient, and lived divers Years in Mr. *Gallop*'s Houſe, and obſerved the Budding and bloſſoming of it, who informed me, that it doth ſhoot forth and Bud and Bloſſom near about that time, but not upon the day, but in ſome ſpace after it, much rather than other Thorns uſually do. This is all the Account I can give you of it. I have no more to add, but mine and my Wife's kindeſt Reſpects to your ſelf and good Wife, and that I am

Your moſt reſpectful Friend,

Wells, Feb. 25. 1659. John Chetwind.

Mr.

Mr. Winney's *Inclos'd Letter concerning the Glaſton-Thorn.*

Worthy Sir,

REal Love and Thanks preſcribed, *&c.* Theſe are to acquaint you, that I Received a Letter from you, wherein Mr. *Thomas*'s Requeſt to you, is, that the exacteſt and moſt punctual Account, of the uſual Story of the Bloſſoming of *Glaſtonbury*-Thorn on *Chriſtmas-day*, might be found out; I have upon your Requeſt ſearched more of it, than ever I thought to trouble my ſelf to do, and have converſed with the moſt Ancient that I knew, and was directed to, and think thoſe that are Credible, they offer to aver it upon Oath, what they tell me: Thus one Ancient Man tells me, that he hath gone on the Eve to it, and he hath found it like another dead Thorn, without any Bloſſom, or likelihood to have a ſudden forwardneſs to it, only ſome Evidence of the Appearance of the breaking out the Buds, and but an Appearance perceivable, and he hath gone on *Chriſtmas-day*, and found the Bloſſoms as though it was the midſt of *May*, and gathered them, and ſent them many Miles, and had good Rewards; this the Man will depoſe upon his Oath. At the ſame time this Man was at

my House, there came occasionally, an ancient Woman, a Neighbour, whose Testimony I believe fit to be received, who earnestly affirmed this, that in the time of Queen *Ann*, she lived with one Sir *Tho. Hughes*, in *Wells*, a Justice of Peace, who purposely sent his men (two of them) to know the Truth, that he might satisfie any that might make enquiry, and on the Eve, towards Night, they found it as another Thorn, only the breaking out of the beginning of Buds, and staying in *Glastonbury* all Night, to observe, as near as might be, the time when they began to sprout forth into a perfect Blossom, they have gone again toward the turn of the Night, and have found the perfect Blossom about two or three of the Clock, so that at Morning they have returned to their Master with them, which she told me, she saw when they brought it home: And another Man tells me the same Story as the first, only with this variation, His Father (and Godfather living at *Bath*) went the Eve's Eve, and found nothing but Buds, and on *Christmas-day* in the Morning, found the Blossoms, and his Father sent them to *Bath* to his Godfather, because he went thither home to keep his *Christmas*: And a Woman at the same time told me, something much like the Second, that she hath gone the Eve, late at Night, and with a Lanthorn and Candle with her Company, stayed

ſtayed four Hours, to ſee, if it might be, the manner of the ſprouting out of it; and in that ſpace ſaw that it Bloſſomed, the Green-boughs, the length of half the Fore-finger to the middle Joint; what Mr. *Gallop*'s Graft of this old Tree doth, I ſhall leave you to him to be certified. Both our Loves to your ſelf and good Wife. Mr. *Stuks* and his Wife, deſiring one Favour in the Cloſe, that you would be pleaſed to take pains, to begin our Lecture the next *Tueſday*. I have not had but one Aſſiſtant I think, this ſeven or eight Weeks: I ſhall be abſent my ſelf; I intend, if pleaſe God, to be at *Briſtol* Fair, where I have ſome Buſineſs, and pray ſend me word of it, that I may be aſſured,

I reſt,

Yours,

In all Bonds of Love,

Glaſton, Sam. Winney.
Jan. 21. 16$\frac{5}{6}$$\frac{9}{0}$.

I have oft wonder'd at the commonly believed Gift of the Kings of *England* and *France*, to heal the *Struma*: All my doubt hath still been of the Matter of Fact, whether it be such a real Gift of Healing, or not: For if it be, I will not be so bold as to ask God a Reason of it: Or why he giveth it to these Kings, rather than to others: Nor will I dishonour his Gift, as if it were not his, because I know not his Reason; no more than Christ did the Miracle done at the Pool in *Jerusalem*, upon the Angel's moving the Water; or, with *Naaman*, say, *Are not* Abanah *and* Pharphar *as good Water as* Jordan? I have long enquired of all the Physicians, and others, that I could, of the Reality of the Success; whether it be not the Gold, the Change of Air, or the Conceit: And I never heard so much, as to put me past all doubt. But many credible Physicians say, as Mr. *Wiseman* (a Chirurgeon that had much Opportunity of knowing) doth in his Book of Chirurgery, [*That though all are not cured, yet more are cured by it, than by all the Physicians in* England.]

I know, the true Original of it also, and its Occasion is much in the dark; but I leave this to other Men's Enquiry: Only I say, if the Matter of Fact prove certain, there can be no great doubt, but it proveth the Governing Agency of Invisible, Intellectual Powers. If

If it be miraculous, it ſeemeth to be entailed on the Kingdoms of *England* and *France*, rather than to be any Approbation of the Religion or Piety of the Kings; becauſe if any have this Gift, Kings of contrary Religions have it; and the worſt, as well as the beſt; and Uſurpers, as well as Rightful Kings. And I hear of no other that pretend to it, but the kings of *England* and *France*: And will the King of *France* take it for his Glory, to heal a few Perſons of a Sore, and to kill many thouſand Innocents by the Sword, and burn their Cities?

CHAP. XI.

MR. *Emlin*, (before mentioned about Mr. *Pacy*'s Sisters,) now a worthy Preacher in *Dublin*, having told me this by Word of Mouth, I desired him to send it sufficiently attested; which he doth, as followeth.

Mr. Emlin's *Letter concerning an Apparition at* Belfast *in* Ireland.

Reverend Sir,

I Have been very uneasie to think that I should so long delay the Answer of your Desire about the Affair related underneath: The distance of the Place in which it was transacted, with the slowness of my Correspondent in Replies, hath made me uncapable of giving you so full and quick Satisfaction, as might else have been. All that I can relate at present is briefly this, *viz.*

There having been a long Contest between *Lemuel Matthews*, Archdeacon in the County

County of *Down*, and *Claudius Gilbert*, Miniſter of *Belfaſt*, about their Right to *Drumbeg*, a ſmall Pariſh within four Miles of *Belfaſt*, it proved very troubleſome to the Pariſhioners, who generally paid their Dues to Mr. *Gilbert* the Incumbent in Poſſeſſion; but the Arch-deacon claimed the ſame to be paid to him alſo, for which he procured a Warrant; and in the Execution of it by his Servants, at the Houſe of one *Charles Loftin*, one of the Pariſhioners, they offered ſome Violence to his Wife, who refuſed Entrance to them, who died within a few Weeks after the Injury received; but ſhe being otherwiſe an infirm Woman, little notice was taken of her Death, till that ſome time after, by her ſtrange Appearance to one *Thomas Donelſon*, (a Spectator of the Violence done to her,) ſhe affrighted him into a Proſecution of *Robert Eccleſon*, the Criminal. She appeared divers times, but chiefly upon one Lord's Day-Evening, when ſhe fetch'd him, with a ſtrange Force, out of his Houſe, into the Yard, and Fields adjacent. Before her laſt Coming, (for ſhe did ſo three times that Day,) ſeveral Neighbours were called in, to whom he gave notice that ſhe was again coming, and becken'd to him to come out; upon which, they went to ſhut the Door, but he forbad it, ſaying, that ſhe looked with a terrible Aſpect upon him,

when they offered it: But his Friends laid hold on him, and embraced him, that he might not again go out; notwithſtanding which, (a plain Evidence of ſome inviſible Power,) he was drawn out of their Hands in a ſurprizing manner, and carried abroad into the Field and Yard, as before, ſhe charging him to proſecute Juſtice; which Voice, as alſo *Donelſon*'s Reply, the People heard, though they ſaw no ſhape. There are many Witneſſes of all this yet alive, particularly *Sarah*, the Wife of *Charles Loftin*, Son to the deceaſed Woman; and one *William Holyday* and his Wife, *&c.*

Upon this, the ſaid *Donelſon* depoſed what he knew of the aforeſaid Violence, before Mr. *Randal Brice*, a Neighbour-Juſtice, and confirmed all at the Aſſizes at *Down*, in the Year 1685. (as I remember;) where the ſeveral Witneſſes were heard and ſworn, and their Examinations were entred into the Records of that Aſſizes, to the Amazement and Satisfaction of all the Country, and of the Judges, whom I have heard ſpeak of it at that time with much Wonder; inſomuch that the ſaid *Eccleſon* hardly eſcaped with his Life, but was Burnt in the Hand.

The ſaid *Donelſon* is yet living in the ſame place, with the other Witneſſes.

I could learn many more Circumſtances, but that you are in haſte; and all this I heard

heard ſpoken of my ſelf, with univerſal Amazement, at the time when tranſacted, living in *Belfaſt* at that time; and I ſhould not have been beholden to any to have believed this Relation, that had been there, and at the Trial at *Down*.

T. Em.

With Mr. *Bois*'s Reſpects,

I remain,

A Reverencer of you,

Tho. Emlin.

CHAP.

CHAP. XII.

A Dublin-*Inſtance*, *atteſted by Mr.* Daniel Williams, *now in* London.

ABout the Year 1678. I knew a young Woman who was Niece to Alderman *Arundel*, in *Dublin*.

In her ſaid Uncle's Houſe ſhe was purſued with very terrible Noiſes; as by violent Stroaks on the Wainſcots and Cheſts, in what Chambers ſhe frequented.

The Blows were heard throughout the Houſe, and were ſo troubleſome, as to occaſion the Removal of the young Woman to an Houſe near *Smithfield* in *Dublin*, not without Hopes that the Diſturbance might thereby ceaſe: But the Noiſe purſued her thither, and was no more heard in her former Dwelling.

Here ſhe continued as long as the Owner of that Houſe would bear the Reſort of People, and Terrour of thoſe ſudden and frequent Claps.

From this place, ſhe was removed to a little Houſe in *Patrick-ſtreet*, near the Gate. Here ſhe met with the ſame Exerciſe, and

and the Noiſe was generally about Two-a-Clock in the Morning greater than at other Times.

Several Nights were ſpent in Prayer with her, by Miniſters; as, Mr. *Cox*, Dr. *Roles*, Mr. *Chambers*, Mr. *Keys*, *&c.* who all, with many others, aſſured me, they heard the ſaid Blows in the Room where they prayed, ſometimes on a great Cheſt there, ſometimes on the Wall, *&c.*

Mr. *Chambers* and Mr. *Keys* were employed there the Night before I had promiſed to be with her.

The next Night, Mr. *Cox*, having oft heard the ſaid Noiſes, and oft prayed with the Woman, was deſirous to accompany me. There were many People (as uſual) ſat up with us: I preached from *Heb.* 2. 18. and contrived to be at Prayer at that Time when the Noiſe uſed to be greateſt.

When I was at Prayer, the Woman, kneeling by me, catched violently at my Arm, and afterwards told us, ſhe ſaw a terrible Sight: But it pleaſed God, there was no Noiſe at all. And from that Time, God graciouſly freed her from all that Diſturbance.

I examined this Perſon, and could find nothing in her Circumſtances, fit to induce one to any ſatisfactory Judgment of her Caſe.

Theſe

These Noises lasted about three Months, and she was much enfeebled in Body, and almost distracted thereby; but soon recovered upon the Removal thereof.

Attested by me,

Aug. 21. 1691. Daniel Williams.

THE

The CONCLUSION:

Concerning Angels.

WHile I consider these unquestionable Evidences of the certainty of Spirits, and how much they have to do with Men: I cannot but think that we have also much to do with them; with the bad, to resist them as our Enemies, and the Enemies of the Gospel, and the Church of God, against whom we must continually Watch and Pray, lest we fall into the Snares of their Temptations: And with the good, that we may be meet for their Preserving and Comforting Ministry.

But in all our Histories it is observable, that bad Spirits Apparitions and Actions, are far more frequent, and more Sensible than good ones; which may perhaps to some seem strange. Concerning which I consider;

1. That Corporeal Crassitude is an abasement, and therefore fittest for the more Ignoble sort of Spirits: We that dwell here in Bodies, are of a lower Order, than those of the more high and invisible Regions.

2. And the bad Spirits as they have a baser Consistence, have also a more base and Ter-

Terrene Inclination. And therefore it is the leſs wonder, that they mind matters of Money and Lands: And no doubt but the Souls of wicked Men carry with them much of the Vicious Habits, in which they lived here: That is, of Covetouſneſs and Revenge; And they that tell us, that ſuch as *Dives* retain no Love to their Brethren on Earth, ſpeak more than they can prove; and are not ſo Credible as Chriſt that ſeemeth to ſay the contrary. Some make a ſtate of departed Souls, Good and Bad, out of their own Inventions, which it's very likely Death will Confute.

3. And it is far greater things than Viſible Appearances, that we conſtantly receive from Angels, more ſutable to their Nature and Dignity, and to our good. Some Men have long Laboured to attain a Viſible or Senſible Communion with them, and think they have attained it: But while they preſumptuouſly deſire to pervert the Order of Gods Houſhold and Government, it is no wonder if in ſtead of Angels, they Converſe with Devils that are Transformed into ſeeming Angels of Light, that by Deluſion, they may Transform ſuch Men into Miniſters of Righteouſneſs.

It is a doleful Inſtance, of the effect of a perverſe kind of oppoſition to Popery, and running from one Extream to another, to note how little Sence moſt Proteſtants ſhew

of

of the great Benefits that we receive by Angels: How ſeldom we hear them in publick or private, give thanks to God for their Miniſtry and Helps? And more ſeldom pray for it? When hear we any Miniſters Teach Believers, what Love and what Thanks they owe to Angels, whereas the Excellency and Holineſs of their Natures obligeth us to love them, and their Love and Care of us, beſpeaketh Thankfulneſs: Yea, we have Teachers that would perſwade Men that this Savoureth of Popery, and doth Derogate from Chriſt: And yet if the People Love and Honour and maintain them, they take this to be no Derogation from Chriſt. As if *they* were more Amiable then *Angels*, or Chriſt may not uſe the Miniſtry of Angels as well as *their's*. The Lord pitty the diſtracted divided Societies of Chriſtians, who in all Countries are fallen into Uncharitable Sects, that on pretence of ſaving the Truth, and the Church from the Errours of each other, do corrupt both by the Addition of contrary Errours; ſo that it's hard to find out many Errours of Popery or Ancient Hereſie; which hath not been avoided by contrary faults, in the Corruption of Doctrine, Charity or Concord.

Devils have a greater Game to play inviſibly, than by Apparitions. O happy World, if they did not do a hundred thouſand times more

more hurt, by the Baits of Pleasure, Lust and Honour, and by Pride, and love of Money and Sensuality, than they do by Witches! O! that they did not more dangerously Hant the Houses and Souls of Lords, Knights, Gentlemen, and Lustful Youths! Who can Conjure them out of Universities and Pulpits, out of a Malignant Sclanderous Clergy and Laity, out of Worldly self-seeking Carnal Men? I have before told you of the Witch *Magdalen Crucia*, who got the Reputation of a Saint, by having the Sacramental Bread brought to her Mouth in the sight of all the People, by an Invisible Carryer; *Bodin*, and many others Record the Story, and how to get Pardon, she went to the Pope himself, and confessed how from twelve years old the Devil had lain with her thirty years, and made her the Abbess of a Monastery: I fear lest the visible Hand of some Priest do play this Devils part, and give the Sacrament to such as more openly serve the Devil all the week, and are forced to receive it to escape a jail, or do it as a Sacrifice to expiate the guilt of an Ungodly Life.

If the Devil can get People (perhaps Lords and Ladies) to spend the Day (their precious Hours) in Cards and Dice, and Feastings, and Stage-plays, and Masks and Musick, and perhaps filthy Lust, he will let you

you ſay your Prayers at Night, and cry God Mercy, and perhaps tell him that you Repent, that you may Sin on the more boldly the next day: And it's like he will provide you a Ghoſtly Father, as bad as your ſelves, that ſhall give you the Sacrament as a ſealed Pardon, and pronounce you abſolved, and that as in the name of Chriſt.

All theſe effects of Devils, the World abounds with; but the effects of Angels are obſerved; but by very few. Becauſe even as the Sadduces, think that all theſe Vices and Confuſions are only the effects of Mens own pravity, and not of Devils, not knowing that all ſuch Births have a Father and a Mother (the Devil and Mens own Hearts) ſo moſt good people look ſo much to God and to Miniſters, in all that is done on them, that they take little notice of Angels that are Gods greater Miniſters, as if they had little to do with us.

By this, 1. We give not to God the due Honour of the Order of his Works: 2. We are guilty of Unrighteouſneſs, in denying their Due Love and Gratitude to ſuch Noble Agents. 3. We loſe the Comfortable Remembrance of our own Communion with them. 4. We loſe ſome helps to a Heavenly Mind and Converſation, when as it would make the thoughts of Heaven more Familiar and Pleaſant to us, to think of ſuch a Holy and Amiable Society, and

would make us the willinger to die.

As to them that say, that it is enough to know that Christ is all to us, and we must take heed of ascribing any thing to Creatures; I Answer, is Christ the less all to us, for giving us his Mercies? For giving us the Ministry of Angels? Is he the less All to us, for giving Gifts to Men, for giving Comforters and Merciful Relievers to the poor? For giving to Children the Love and Care of Parents? Or for giving Men good Princes and Magistrates to Rule them? Or for giving them Soldiers to fight for them? Or for giving you Ministers to Teach you? Who more praiseth their Teachers, than such Objectors? Will you be unthankful to your Benefactors, for fear of ascribing to Creatures? Will you not praise a Godly Man above a Wicked? Will you not praise and admire the Glory of the Sun and Stars, and the Frame of Heaven and Earth, for fear of ascribing to Creatures? Is the praising of a Work, a wrong to the Workman?

Indeed this agreeth with their Doctrine, who because *Paul* counted all his Mosaical Legal Righteousness as loss and Dung, in Comparison of the Righteousness that God gave him in and by Christ, do therefore say, that we must count all that Righteousness as Dung, which Christ himself worketh in us by his Spirit, even Faith it self

which

which is imputed or reckoned to us for Righteouſneſs. This enticeth Men to be out of Love with Chriſtian Righteouſneſs, when Chriſt hath made it *our own*, if it be no better than Dung? And to fear that ſome ſuch Men have no better. But they ſay, they account Faith and Love to Chriſt to be *Dung*, only as to *Juſtification*: As if God did not *make all Men juſt, whom* he *juſtifieth* by *Eſteem* and *Sentence*: Or, as if that were *Righteouſneſs* that doth in no part or degree make a Man *Righteous*: Or, as if any but Chriſtians, as ſuch, are juſtified: Or any Man were a Chriſtian before he accepteth Chriſt by a Loving and Thankful Conſent or Truſt, as his Saviour and his Teacher, and his Lord and Ruler: But this is a Digreſſion, which Mens talk againſt aſcribing to Angels led me to.

We are not for aſcribing to Angels (nor to Faith and Love and Holineſs) the leaſt part of the Honour proper to God, or to Jeſus Chriſt: They do none of the Work of our Redeemer for us (nor can we do the leaſt of it for our ſelves) unleſs as the Work of his Inſtruments and Agents, may be called Chriſts Work: They *ſave* us indeed, but it is but as *Timothy* was taught by *Paul*, how to ſave himſelf, and thoſe that heard him; and we are bid to *ſave our ſelves*. Chriſt teacheth us, and Miniſters teach us. Chriſt Feedeth us, and we Feed our ſelves;

yea, he ſaith that *we feed him*: And that he will *for ſo doing*, ſay, *Come ye Bleſſed, inherit the Kingdom.* Angels and Men do Chriſts *Commanded Work*: But no Creature doth the leaſt part of Chriſts *own proper undertaken* Work.

Objection. *But theſe high Thoughts* of *Angels have drawn* the *Papiſts* to *Idolatry*, in *Praying to them, and Worſhipping them.*

Anſwer. It is your denying them the Honour that is due to them, which is a Temptation that hardneth Papiſts in their Exceſs.

Muſt we not Love and Honour Kings, Miniſters and Saints, though ſome herein run into Extreams. We have many Reaſons againſt Praying to Angels, or offering them Viſible Corporeal Worſhip; Becauſe we know not juſt when they are preſent: And becauſe it may Countenance the Heathens Demon Worſhip and Idolatry; And becauſe God hath appointed us no ſuch ſort of Worſhip. But God having largely told us of their Love to us, and their conſtant eminent Service for us, he thereby obligeth us to anſwerable Regard, Affections and Acknowledgment.

I have ſaid ſo much in a ſmall Diſcourſe in Mr. *Iſaack Ambroſe* his Book of *Communion with Angels* (at his requeſt, who is now with Angels) that I will not here Recite very many particular Texts of Scripture about this Subject: But if you will but look

in

in your Concordance, you may ſee what abundant mention of Angels there is throughout all the Scripture, while we hear ſo little of them in our Books or Pulpits. It's true, that in the Old Teſtament time, they ofter Viſibly appeared, than they do now: But that is no Derogation to our Goſpel State; As it is more Spiritual than theirs, that needed more Viſible means, ſo our Spiritual Benefits by them before named, are greater than theirs were.

1. How Familiar were Angels with *Abraham*, who entertained them as Men, till they made themſelves better known to him: They were the Meſſengers of the great promiſe to him of the Numerous and the Holy Seed. They Reproved *Sarah* for her Unbelief, that they might comfort her by the promiſed Seed.

How Familiar were they with *Lot*, when they came into his Houſe, and took him in, and blinded his Enemies, and told him their Meſſage concerning *Sodom*, and when they carried him while he delayed to depart? And when they ſaved *Zoar* for his ſake?

How Familiar were they with *Jacob*, in his Travels, and his Return; when he ſaw them as by a Ladder, aſcending and deſcending; And when one of them wreſtled with him, and Bleſſed him, though he made him halt?

I know that many excellent Divines do

that one of theſe called Angels, was Chriſt. To which I ſay, 1. If it were ſo, that doth not deny, but confirm what I am pleading for: If Chriſt appearing, made Angels his Companions, it was the more for their Honour.

2. But if this be true, either Chriſt had a Body, yea many Bodies before his Incarnation by *Mary*, or not. If not, what were all theſe Similitudes of Men that did eat and drink, and talk, and act? Were they mere Shadows and Deluſions? How then could they ſpeak, and act ſo Potently? If yea, then was the pure God-head Hypoſtatically united to theſe many appearing Bodies; Or not: Who can prove a difference ſave as to the Matter and Duration, between his union with theſe, and with his laſt aſſumed Fleſh. And yet the Scripture appropriateth Chriſts Incarnation, and coming in the Body to the *Fulneſs of Time*, and to thoſe *laſt days*. I am loth to ſay without proof, that Chriſt had *many Bodies*, leſt any ſhould infer that there have been many Chriſts: But if this muſt be held, it will introduce *Peter Sterrys* Doctrine as moſt probable, that Chriſt as the Eternal Word eſſentially, God firſt cauſed the Nobleſt Created Nature above Angels (or as Dr. *More* calleth it, an Eternal Fleſh, or as he and *John Turner* a prime Created Life in the prime Matter) and did unite it ſelf to this Superangelical

lical Nature, and by it cauſe all the reſt: And that this ſecond Nature appeared to the Fathers by ſuch Temporary aſſumed Bodies, and at laſt aſſumed the Body of a Man: being, ſay ſome, it ſelf a Soul to it; but as others, aſſuming both a Human Soul and Body: And ſo, that Chriſt hath *three Natures*, a *Divine*, a *Superangelical*, and a *Humane*: But of this oft elſewhere. This opinion is reconciling as to the *Arians*, who have affirmed Chriſt to be a Creature above Angels: And if God made ſuch a Creature, methinks it ſhould be eaſie to perſwade them, that he that is as the *Center*, and *more than a Soul*, maketh all the World to be *One* (though of unlike parts) doth primarily unite himſelf with the firſt and Nobleſt of his productions.

Objection. *But Scripture ſaith, that* Abraham *called one of theſe* Lord

Anſwer. That Name both *Adonai* and *Elohim*, are oft given to Creatures. And if the Name of *Jehovah* be ſometimes uſed as to Angels, it is only meant to God, ſpeaking by them, whom *Abraham* knew to be preſent, though Inviſible, and to know all that was ſaid.

Yet further, it was an Angel that appeared to *Moſes* in the burning Buſh, and ſo that ſent him on his work to deliver the *Iſraelites* from *Egypt*, and Fortified him with power of Miracles, and made him his great

promises of Success: And yet no doubt it was God; and the Text is true, that affirmeth both: Therefore it must be God speaking and acting by the Ministry of an Angel, Commissioned to use his Name.

It was Angels that gave *Moses* the Law in the Mount *Sinai*: For so saith the Scripture. But it was God by them, who were his Voice and Finger that made and wrote the Tables, and spake all the words; these were all Great and Wonderful Ministrations.

God promised *Moses*, that his Angels should go before the *Israelites*, to conquer their Enemies, and bring them into the promised Land: And he chargeth them not to provoke him, for Gods Name was upon him; and he would not forgive their Iniquities. What greater things could be said, than that an Angel shall bear Gods Name, and be their Captain, and Conquer their Enemies, and be their Governour, and not forgive their wilful Sins.

In *Joshuahs* War at *Jericho*, an Angel appeareth, and professeth himself *the Captain of the Lords Hosts*, Josh. 5. 14, 15. *and* Joshua *fell on his Face to the Earth*, and *Worshipped him*, and *prayed* to him to tell him his Message. If Angels be not the Generals or Captains of our Armies, we are unlike to Conquer.

It was by an Angel, that God brought the

the *Iſraelites* out of *Egypt*, *Numb.* 20. 16. It was an Angel that choſe a Wife for *Iſaack*, *Gen.* 24. 7. 40. The Angel of Gods Preſence ſaved the *Iſraelites*, *Iſa.* 63. 9. An Angel delivered the three Men, *Dan.* 3. from the Fire, and *Daniel* from the Lions: *Dan.* 6. Angels Preached Chriſt to the Shepherds. An Angel made the pool in *Jeruſalem* healing. *Jo.* 5. 4. An Angel Preacheth to *Cornelius*. An Angel delivereth *Peter*, *Act.* 12. The Angel of the Lord Encampeth round about them that fear him, and delivereth them, *Pſ.* 34. 7. God giveth his Angels charge over us, to keep us in all our ways: They bear us up in their Hands, leſt we daſh our Foot againſt a Stone. *Pſal.* 91. 11, 12. *Rev.* 1. Tells us, that God firſt Revealeth his Will to Chriſt, and Chriſt to Angels, and Angels to *John*, and *John* to the Churches, and the Churches to Poſterity. Yea, Angels Miniſtred to Chriſt himſelf, when he was hungry, *Mat.* 4. 11. And appeared in his Agony, ſtrengthening him. *Luke* 22. 43. Legions of Angels are at his Service: And all the Holy Angels will come with him at Judgment; and they will be the Reapers at the end of the World.

Above 260 times are Angels mentioned in Scripture, and yet how little notice do we take of their help?

But is it only our Bodies that they help? Can they reach or help our Souls?

An-

Answ. If Devils can touch our Souls with their Temptations, are Angels farther from us, or less able to move us to our Duty?

But are they ordinarily present, or know our Case? *Answ.* They rejoice in our Conversion, and therefore know it: They are present in our Assemblies, as *Paul* intimateth, 1 *Cor.* 11. 10. Say not before the Angel, that it was an Errour, *Eccl.* 5. 6. which intimateth the Angels Presence. Every Believer hath his Angel beholding the Face of our Father in Heaven, *Matth.* 13. 10. and they are not Strangers to their Charge. We feel that the Devil is present with us. by his Temptations continually, in all our Duties molesting or hindering us: And are Angels less intent upon their Work? It is *Michael* and his Angels, that fight against the Dragon and his Angels, to save the Church.

While such Texts make the Papists think that Angels are always, or ordinarily present, if they give them not Divine Worship, but such as we would do a Prince, though I have said before why I approve not of their Doings, I dare not, as some late Expositors of the *Revelation*, judge the Catholick Church to have become Antichristian Idolaters, as soon as they gave too much Worship to Angels, and to Saints. We are come to the *New Jerusalem*, to the innumerable Angels, *Heb.* 12. and must honour

nour them that fear the Lord, Pſal. 15. And *we know that we are tranſlated from Death to Life, becauſe we love the Brethren:* And is it ſo damnable Idolatry to love and honour Angels and Saints a little too much, while they give them nothing proper to God? I blame their Irregularities, but I dare not judge ſo hardly of them, and the ancient Church, for this, as ſome do; nor think them much better, that love and honour Angels and Saints as much too little.

Some now would call a Man an Idolater, that ſhould ſay as *Jacob, Gen.* 48. 16. *The Angel which redeemed me from all Evil bleſs the Lads.* They ſay, *This Angel was Chriſt. Anſw.* Scripture ſaith, it was an Angel: *Hoſ.* 12. 4. ſaith, *He had power over the Angel.* I dare not call *God* an *Angel*, though Angels may be called Gods, as Princes be. If Chriſt had then no Nature but the Divine, I ſhould ſuſpect it is Arianiſm to call him an Angel, or Meſſenger of God. If he had a Body, then was it Ubiquitary: Or had he infinite numbers of Bodies? Or could he be but with one in the World at once?

For my part, I have had many Deliverances ſo marvellous, as convinceth me of the Miniſtry of Angels in them, (not here to be recited.) But I am ſatisfied, that there is no leſs of the Preſence and Efficacy of the Father, Son, and Holy Spirit, when he

he useth and honoureth any Instruments, Angels, or Men, than if he used no Means at all. As I will not desire so to alter the stated Government and Order of God, as to expect here visible Communion with Angels, nor will offer them any unrequired Worship; so I would not unthankfully forget how much we receive by them, from Christ, and how much we are beholden to them, and to God and our Redeemer for them. And I hope they will shortly be a Convoy to the Soul of this poor *Lazarus*, to *Abraham*'s Bosom, or to the Paradise where I hope to be with Christ, *Amen*.

One thing more I think meet to mind the Reader of, that he may not lose the Benefit of these Histories: That is, How to discern a good Spirit from a bad. The Scripture telling us that three things are the Characters of Devils, *Lying*, *Malignity* and *Hurtfulness*, (*Joh.* 8.) which include all Uncharitableness, Revenge and Division, we may certainly gather, that it is a Diabolical Spirit that promoteth these, whatever the Pretences are.

1. The Antichristian Errour, called *Antinomian*, that would set Christ against Christ, and make Men believe that his Death hath made all our Obedience to his Government a thing that shall never do us any good, (being called Works,) and all our

our Sins againſt his Grace to be ſo harmleſs, that we ought not to think that we ſhall be ever the worſe for them; and that the Elect that live in Perjury, and Murder, and Adultery, or any other Sin, are not perjured, Murderers, Adulterers, becauſe now they are Chriſt's Sins, and not theirs, (with many ſuch Reproaches of Chriſt, called by the *Criſpians*, the Exalting of him.) Theſe certainly are from Devils, and God doth notably diſown them, as the fore mentioned Inſtances of the *Ranters*, and thoſe in *New England*, mentioned by Mr. *Weld*, do ſhew. And the doleful Form of Mr. *Davies* Congregation, about *Rowel* in *Northamptonſhire*, of the Madneſs, Blaſphemies, Barkings and Beaſtility there, I leave to the Enquiry of ſober Perſons: Though I am no Witneſs of it, the Reports are ſuch as are not meet to be ſilenced.

Mr. *Samuel Criſpe* hath publiſhed this Week a Book, as againſt me, in defence of his Father; telling the World, that he underſtands not what he writeth of, and ignorantly defending what I affirm, and confuting his Father, thinking it a Defence of him.

I deny not but a *Criſpian* may be a Chriſtian, while, through Ignorance, he believeth not his own Words. But he that will but read the Scripture, and particularly, the Texts cited by me in my *Confeſſion of Faith*, ſhall

ſhall ſee how fully Chriſt hath confuted *Criſpe*, and vindicated his Mediatorial Office.

II. And all thoſe Principles, Paſſions and Practices that are againſt the Love and Concord of Chriſtians, whatever pretence of an Angel of Light, or other Miniſters of Righteouſneſs, may be their Cloak, are undoubtedly from the dividing *Devil*.

III. And more evident is it that it is no better Spirit that inſpireth all the Slanderers, Silencers and Perſecuters of the faithful Miniſters of Chriſt; and thoſe that make and execute the Laws for the impriſoning and ruining of the moſt conſcionable Chriſtians, for their avoiding notorious Sin, or, at leaſt, for doubtful Infirmities, incomparably leſs than theſe Perſecuters (Clergy or Laity) are guilty of. By their Fruits you may know what Spirit actuateth theſe Men. Wolves, Thorns and Thiſtles are known by Hurtfulneſs. Chriſt's Miracles were, Doing Good, and Healing: But Devil's Work is Hurting, and Deſtroying.

And let thoſe Men and Women think of it, that cannot forgive, but are ſet upon Revenge. Mark whether Revenge be not the moſt ordinary Buſineſs of Witches, and of Devilized Souls; moſt of theſe Hiſtories tell it you: Therefore Chriſt telleth us, that if we forgive not, we ſhall not be forgiven; ſo contrary is he to the Diabolical Spirit

Spirit of Revenge, though yet he hath juſt and puniſhing Governours.

Were but the Hiſtories of Witches and Apparitions well conſidered, it would help Men to underſtand, that Devils make no ſmall number of the Laws and Rulers that are made in the World and have no ſmall number of honoured Servants, and are the Authors of moſt of the Wars in the World: So that the Phraſe, *Rev.* 3. [*The Devil ſhall caſt ſome of you into Priſon,*] ſhould not ſeem ſtrange. And I would I had no Cauſe to ſay, that this Mark of *Lying*, *Malignity* and *Hurtfulneſs* tells us, that many Sermons are made by Devils, and too many of the Books written by them, that adorn the Libraries of many learned Men.

And though Demons do good in order to do hurt, yet, by this Rule of Judging of Spirits by their Fruits, I cannot but think that (though there was a Mixture of Good and Bad) there was more of the good Spirit, than of the Bad, in moſt of the ancient Monks and Hermites, that lived ſo ſtrict and mortified Lives. And, as I find, not only by *Eraſmus*, but by the Complaint of Proteſtant Divines, that it was a Deſire of Liberty from the Papiſts Auſterities, that prevailed with moſt of the Vulgar to caſt off Popery; ſo the Caſe of many Monaſteries, their Mortification and Devotion, (though ignorant,) doth make me hope that in

in many such Monasteries there is more of the Spirit of God, than among the common worldly, sensual sort of Protestants. I that must say so of our well-meaning Separatists here, must say so of such Papists: For I find by the multitude of Instances in *Cæsarius* and others, that just as deep Repentance for former Sin, doth now bring many to think it safest to joyn with the Congregations, which they think are most strict: So before *Luther*'s time, it was ordinary, when God humbled any deeply for their Sin, to think that they must presently joyn with such as renounced the World and fleshly Pleasures, and minded nothing but Religion and Salvation. And thence it came to pass, that among the Papists, the Monasticks were called Religious, in distinction from Secular, and other sorts of Men. And as our separating religious Protestants do now demand of such as they admit to their Communion, an Account of some special Experiences of God's Work on their Hearts, in their Conversion: So did the Monasteries by such as they received. The aforesaid Author *Cæsarius* will tell you of multitudes of Instances how God converted Sinners, and brought them into their Religious Houses.

What can one think of all this, but that, as all that we here do is imperfect and faulty, and yet pardoned through Christ, to the

the Sincere; ſo among Papiſts, and honeſt Sectaries, there is much that is of God, and ſhall be accepted, though Satan, by their Ignorance and his Subtilty, do obſcure and maculate the Luſtre of it, and turn it into Scandal. For ſuch is his Warfare againſt Chriſt and his Kingdom in this World.

God is good, and doth good; and will have Mercy, and not Sacrifice: And his Juſtice doth hurt, for a greater Good.

The *Devil* is a *Do-Evil:* And if he do Good it is to greater Hurt.

And Oh that I could get my own, and all Readers Hearts ſufficiently affected with this Obſervation! That as all our Life is carried on in a Warfare, and Satan's Malice is both againſt Chriſt and us; ſo his great Work is, to draw us into ſome Sins which ſhall cloud the Glory both of the Grace and the Miracles of Chriſt, and damp the Comfort which we might have received by all his Mercies.

If he ſee an honeſt Chriſtian zealouſly affected, draw him by Temptation of the Fleſh into ſome Scandal, or by Ignorance into ſome falſe Opinions, and that Glory of all his Zeal is preſently turned into Reproach. If he do but fall out with ſome of his Neighbours, and by Paſſion, or for Worldly Intereſt, offend them, all his Piety goeth not only for Hypocriſie, but for a

Reproach to Piety it ſelf. Yea, if they fall but into Melancholy, and Impatience, and Diſcontent, the Devil ſets them to affright Men from Religion, as we ſet up Mawkins in our Corn and Orchards, to affright the Birds.

The ſad *Bewdley*-Story, before related, is an Inſtance that was ſad to me. The *African* Story, before-mentioned, is more tremendous; of the Biſhops whoſe Tongues were cut out by *Hunnerichus* the *Arrian* King's Command, and they ſpake well when their Tongues were cut out: *Victor Uticenſis*, *Gazæus* and *Procopius*, that all then lived, witneſs it; and ſome, if not all of them, I remember, ſay, that they ſaw and heard them: And yet (ſay ſome of them) the Devil after overcame ſome of theſe ſame Biſhops to commit Fornication with Women, and then the Miracle ceaſed, and they could ſpeak no more.

Oh, how amiable would a holy and heavenly Life appear, were it not conſpurcated with the Mixture of its Contraries? How beautiful would the Wiſdom of a Saint appear, were it not diſhonoured by the Mixture of Ignorance and Errour? How joyfully and thankfully could I review all the Wonders of Mercy that have filled up my Life, to this preſent Hour, had I not mixed thoſe many Tranſgreſſions that muſt not be remembred without Grief and Shame, though

though through Chriſt they be forgiven? Though I can ſay that *Pride*, *Ambition*, and *Covetouſneſs*, and *Worldly Preferments*, have not been ſtrong enough to cloud my Comforts, yet, alas! what a multitude of Faults, by Careleſneſs, Incogitancy, Raſhneſs, Paſſion, and Want of due Watchfulneſs and Tenderneſs of Conſcience, have done it! Oh, with what joyful Praiſe to God could I peruſe all the Hiſtory of my Pilgrimage, did not this woful Mixture of my Sins damp and allay my Comforts; and by Indignation againſt my ſelf, abate my Peace! I believe Forgiveneſs and Safety from Hell: But if (beſides my near ſixty Years Caſtigatory Pains) I did ſuſpect, with *Auguſtine*, that there were a Purgatory hereafter, I ſhould fear it; not out of any Doubt of the Sufficiency of Chriſt's Satisfaction, Righteouſneſs and Merits to their proper Ends, but becauſe I believe that he is my Governour, though by a Law of Grace and Faith, and that he is a Judge, and that he is not indifferent whether we obey him, or diſobey him. If I believe not Chriſt, I am no *Chriſtian*: And if I believe Chriſt's conſtant Doctrine, particularly, *Matth.* 5. and 6. and 7. and 25. I can no eaſier be made a *CHRISPIAN*, than I can believe the groſſeſt Contradiction. And I now think this diſtinguiſhing Name as *uſeful* as was the Name of *Nicolaitans*. *Rev.* 2. & 3.

One thing more I deſire to be obſerved, about the warfare between Chriſt and Devils; That both ſides make great uſe of *Human Inſtruments*, eſpecially of *Princes* and Paſtors or *Teachers*, and *Parents*. Theſe are the three great *Organes* (under Angels) appointed by God, for the Moral Free Agency in promoting the Kingdom of Chriſt on Earth: And where theſe three are Faithful, O! How great a Bleſſing are they? Therefore it is the grand deſign of Devils, to Corrupt theſe three, and to make them Traytors to Chriſt, that is their Rightful Lord, and Enemies to his Work, and him whom they ſhould Repreſent. No deadlyer Enemies to Children, then *ungodly Parents*. No deadlyer Enemies to the Worſhippers of Chriſt, than Malignant, Proud, Ignorant, Worldly Clergy-men? No ſuch Powerful Enemies to Kingdoms, as Ungodly, Ignorant Kings and Magiſtrates. O! How much *Good*, or *Miſchief* may *One King*, or Supream *Power* do, by the great Advantage that God the Inſtitutor of Government hath given them? *Aſia*, *Africa*, *America* and *Europe*, are doleful Monuments of the Succeſs of Devils, by making Princes, Prieſts and Parents their Inſtruments, corrupting them by Ignorance, and by worldly fleſhly Baits! Mr. *Cotton Mather* in the Life of Mr. *Eliot* the *New-England* Evangeliſt, Reciteth this Account of his (*p.*93.) why the

Lyn

Lyn Indians were *all naught*, *ſave one*, *Becauſe their Sachim* (or King) *was naught*: For they and the *Powwowes* or (wizards) like Prieſts, did with Malice, Threatning and Perſecution, drive the People from receiving the Goſpel, and praying to God. What a dangerous caſe through Mutual Hoſtility, and cruel Perſecution, hath ſometimes one Law, Political or Eccleſiaſtical, brought a Nation into, by locking the Church Doors againſt Unity, Concord, and Mutual Love, and by Stoning the Diſſenters from ſuch dividing Snares? And what a Bleſſing hath one good Prince; yea, one Reforming or Healing Law or Proclamation been to a Land?

What a Bleſſing to the Church, were ſuch Biſhops as *Ignatius*, *Cyprian*, *Baſil*, the three or four *Gregories*, *Chryſoſtom*, *Proclus*, *Atticus*, *Auguſtine*, and ſuch as they: And what Scandals and tearers were the contrary minded: Who by their Ignorance and Pride on pretence of Uniting, cut the Church and Empire into the Shreds, that yet continue, and were a grief to *Conſtantine*, and more to *Theodoſius*; 2. To *Anaſtaſius*, and to many a Worthy Emperour? And when they grew ſtronger, depoſed their true Rulers the Eaſtern Emperors, and ſuch as *Ludovicus Pius*, and kept up bloody Warrs againſt Emperors in the *Weſt*, till they deprived moſt Kings of half their Government.

The

The God that fixeth the Courſe of Nature, ſo as that he will not for the Prayers of any make the Sun alter a Minute of its riſing and ſetting time, nor alter the Spring and Fall, Summer and Winter, *&c.* Hath ſetled alſo a Subordinate order of *Free-agents* for Moral Government, and though he diſpoſe of the Events of all Mens Acts, without cauſing their Sin, yet will he not uſually violate that free order. It's Marvellous the Devils have ſo much power over Children and Men, as I have here proved, if but a ſilly wretched *Witch* conſent; And how much more miſchief may he do to Church and Kingdom, if he can but get Biſhops, Prieſts and Princes, and Law-makers to conſent.

Therefore above all other Reſiſtance of Devils: O! *Pray hard for Wiſe* and *Godly* Kings and Magiſtrates, and for Wiſe and Humble and *Faithful Teachers*, and next for Family Piety. And if ever the Kingdoms, Churches and People be reduced to Wiſdom, Unity and Sobriety, this muſt be the means according to Gods Eſtabliſhed way.

FINIS.

POSTSCRIPT.

§ I. HAving ſince received from Mr. *Gilbert*, the reverend Miniſter of the Place, a fuller Narrative of the ſtrange Story near *Belfaſt*, I will inſert his Letter.

Mr. Gilbert's *Letter concerning the Apparition near* Belfaſt, *in* Ireland.

Dear Sir,

YOur Laſt, of *July* the 6th, I received; and ſince that, I have again and again enquired farther into that Buſineſs of the Apparition of *Magdalen Loſlin*, which died about *Novemb.* 1. 1685. of the Hurt ſhe had received a Month before. And ſhe appeared to *Thomas Donelſon*, a Neighbour, four Weeks after her Death, in the Houſe of *William Holiday*, near her own Houſe.

There were then preſent in the ſaid Houſe, *William Holiday*, and *Helen* his Wife; as alſo *Sarah Lofnam*, Daughter in Law to the ſaid Defunct; and ſome Servants and Children in the Houſe; beſides *Charles Loflin* and *Helen Loflin*, Children to the ſaid Defunct; which are now all alive: And moſt of them were ſummoned to the following Aſſizes at *Downe Patrick*, and there depoſed ſolemnly before the Bench, the ſeveral Circumſtantials of the ſaid Apparition. Which Apparition was thrice repeated, in the ſame Evening, to the ſaid *Thomas Donelſon:* And how he was horribly frighted thereby, and violently drawn out of the ſaid Houſe, before their Eyes, though they ſtruggled hard to detain him: And that he was carried up and down, over Neighbouring Hedges and Ditches: And that her laſt Words to him were, "That ſhe would trouble him no "more, if he did faithfully proſecute the "Cauſe of her Death; which ſhe ſtill "aſcribed to the Blows which ſhe receiv-"ed from the ſaid *R. Eccleſton* and *K. Hig-"giſon.*

The ſaid *Thomas Donelſon* did accordingly repair to his Landlord, the next Juſtice, Mr. *Randal Brice*; who brought their ſeveral Examinations to Sir *William Franklin*, in *Belfaſt*-Caſtle, where was alſo preſent the Earl of *Longford:* Which ſaid Depo-

Depoſitions were carried to *Dublin*, and there recommended to the ſpecial Care of Judge *John Lindon*, who was to come down the next Aſſizes of *Downe*: And the ſaid Trial, and Examination of the Witneſſes, were then mannaged at the ſaid Aſſizes, by Mr. *James Macartny*, Counſellor, in the behalf of *Charles Loſlin*, the Plaintiff, to the Admiration of all the Bench, and of the Company there, in my Sight and Audience. So that the Matter was moſt notoriouſly known, and believed, through the whole Country. Nor was there any Cauſe of ſuſpecting any Fraud therein, they being all plain, honeſt Neighbours, well known to me, and my Pariſhioners, in the Pariſh of *Druonbeg*, in the County of *Downe*, and in the Province of *Ulſter*.

When you ſend to Mr. *Baxter*, pray, ſend my beſt Reſpects, deſiring both his Prayers and yours, as we moſt heartily recommend his continual Labours, and yours, to the Bleſſing of the Moſt High: In whom

I Reſt,

Your Cordially Affectionate,

Belfaſt.
Aug. 24. 1691.

Cl. Gilbert.

There were then preſent in the ſaid Houſe, *William Holiday*, and *Helen* his Wife; as alſo *Sarah Lofnam*, Daughter in Law to the ſaid Defunct; and ſome Servants and Children in the Houſe; beſides *Charles Loflin* and *Helen Loflin*, Children to the ſaid Defunct; which are now all alive: And moſt of them were ſummoned to the following Aſſizes at *Downe Patrick*, and there depoſed ſolemnly before the Bench, the ſeveral Circumſtantials of the ſaid Apparition. Which Apparition was thrice repeated, in the ſame Evening, to the ſaid *Thomas Donelſon:* And how he was horribly frighted thereby, and violently drawn out of the ſaid Houſe, before their Eyes, though they ſtruggled hard to detain him: And that he was carried up and down, over Neighbouring Hedges and Ditches: And that her laſt Words to him were, "That ſhe would trouble him no "more, if he did faithfully proſecute the "Cauſe of her Death; which ſhe ſtill "aſcribed to the Blows which ſhe receiv-"ed from the ſaid *R. Eccleſton* and *K. Hig-"giſon.*

The ſaid *Thomas Donelſon* did accordingly repair to his Landlord, the next Juſtice, Mr. *Randal Brice*; who brought their ſeveral Examinations to Sir *William Franklin*, in *Belfaſt*-Caſtle, where was alſo preſent the Earl of *Longford:* Which ſaid Depo-

Depoſitions were carried to *Dublin*, and there recommended to the ſpecial Care of Judge *John Lindon*, who was to come down the next Aſſizes of *Downe*: And the ſaid Trial, and Examination of the Witneſſes, were then mannaged at the ſaid Aſſizes, by Mr. *James Macartny*, Counſellor, in the behalf of *Charles Loflin*, the Plaintiff, to the Admiration of all the Bench, and of the Company there, in my Sight and Audience. So that the Matter was moſt notoriouſly known, and believed, through the whole Country. Nor was there any Cauſe of ſuſpecting any Fraud therein, they being all plain, honeſt Neighbours, well known to me, and my Pariſhioners, in the Pariſh of *Druonbeg*, in the County of *Downe*, and in the Province of *Ulſter*.

When you ſend to Mr. *Baxter*, pray, ſend my beſt Reſpects, deſiring both his Prayers and yours, as we moſt heartily recommend his continual Labours, and yours, to the Bleſſing of the Moſt High: In whom

I Reſt,

Your Cordially Affectionate,

Belfaſt.
Aug. 24. 1691.

Cl. Gilbert.

§. II. Whereas many wonder that the Devil can get down and up Childrens Throats, such great things as the Nails and pieces of Iron and Brass (as I have to shew,) a rude Story of that Pious and Excellent Phisition, *Felix Platerus*, makes me think it possible. Two rude fellows had at meat a Custard before them, he that first tasted it, found it Scalding hot, and dissembled it, to draw the other to it, who presently so scalded his Mouth with it, that in Wrath and Revenge, the next Spoonful that the other did eat, he forced the Spoon down his Throat: Which being in his Stomach, cast him into fear: But they both being shortly after again together eating, he felt a great pain in the *rectum intestinum*; and put his Hand to his Fundament, and pulled out the Spoon, and put it into his Companions Dish. The passage of this Spoon through all the intestines, seems harder than most of the Witchcrafts mentioned.

This confirmeth my Suspicion, that my Dear Friend Mr. *William Hopkins* case before mentioned, was but a Mistake, and not a Witchcraft; and that he might have swallowed in his Meat a piece of a Flesh-prick, and think it was a Bone, and forgot it; though I could not perswade his Wife and Neighbours to believe it.

I rather think the conceit, than Witchcraft, ſhortned the good Mans Life.

§. III. And I will not ſpare my ſelf, while I mention my Friend, though ſome will deride it, it may profit others, to tell you a ſmall Story of the Devils power on my ſelf. When I lived in *Ludlow* Caſtle at 16 and 17 years of Age (the Chaplain to the Council, being my Tutor) I that had been enſnared before in the pleaſure of old Romances, was ſtrongly tempted to the Love of Cards and Dice. The firſt overcame me a few Months: Having no skill at Tables, I agreed with the beſt Gameſter in the Houſe (Mr. *Richard Harriſon*, Clerk of the Kitchin, who died old, not many years ago in *Barbican*, at the Earl of *Bridgwaters*) to teach me for a price: When I did but know when the Game was loſt by the loſs of all my Men, after a Game or two, they told me my Game was loſt: And laught at me for not giving it up (other Skilful Gameſters looking on) I told them I would ſee the end firſt: They derided me, and Mr. *Harriſon* ſaid, *I will lay you ten Shillings to Six-Pence*: I laid down my Six-Pence; and he his ten Shillings: When I had caſt the Dice ten times, I had wone the Game. They ſtood amazed, and told me, that if I had not had the ſame caſt of the Dice all the ten times that I had, no other

other could have got my Game. An Atheist will laugh at this as Fortuitous: But I perceived that it was the Devils Temptation to draw me to be a Gamester: And I gave Mr. *Harrison* his Ten Shillings again, and never plaid more.

I mention this, to tell some Ladies and others of great Note, that are Ensnared in the Love of that vile Time-wasting Sin of Cards and Dice (and Stage-plays,) that the Devil hath great power in ruling that which they call *Chance*: And that it is a greater Sin so to waste precious Time than they are aware of; Besides the vile corrupting of their Affections.

Books Printed for, and sold by Tho. Parkhurst, *at the* Bible and Three Crowns *at the lower End of* Cheapside, *near* Mercers Chapel.

THE English Nonconformity, as under K. *Charles* II. and K. *James* II. truly stated and argued. In *Quarto.*

A Treatise of Knowledge and Love compared: In two Parts: 1. Of falsly pretended Knowledge. 2. Of true saving Knowledge and Love In *Quarto.*

The Glorious Kingdom of Christ described, and clearly vindicated, against the bold Asserters of a future Calling and Reign of the *Jews*, and a thousand Years before the Conflagration, and the Assertors of the thousand Years Kingdom after the Conflagration. Being an Answer to Mr. *Tho. Beverley.* In *Quarto.*

A Reply to Mr. *Tho Beverley*'s Answer to my Reasons against his Doctrine of a Thousand Years Middle Kingdom, and of the Conversion of the *Jews.* In *Quarto.*

Of National Churches: Their Description Institution, Use, Preservation, Danger, Maladies and Cure: Partly applied to *England.* In *Quarto.*

Church-Concord: Containing, 1. A Dissuasive from unnecessary Division and Separation, and the real Concord of the moderate Independents with the Presbyterians, instanced in ten seeming Differences. 2. The Terms necessary for Concord among all Churches and Christians. In *Quarto.*

Against the Revolt to a Foreign Jurisdiction, which would be to *England* its Perjury, Church-Ruin and Slavery. In two Parts. In *Octavo.*

Mr. *Richard Baxter*'s penitent Confession, and his necessary Vindication. In Answer to a Book called, *The Second Part of the Mischiefs of Separation:* Written by an unnamed Author. With a Preface to Mr. *Cantianus de Minimis, &c.* In *Quarto.*

The Scripture-Gospel defended, and Christ Grace and free Justification vindicated, against the Libertines, *&c.* In two Books *&c.* In *Octavo.*

Cain and *Abel*-Malignity; that is, Enmity to serious Godliness; that is, to an holy and heavenly state of Heart and Life, *&c.* All by Mr. *Richard Baxter.*

other could have got my Game. An Atheist will laugh at this as Fortuitous: But I perceived that it was the Devils Temptation to draw me to be a Gamester: And I gave Mr. *Harrison* his Ten Shillings again, and never plaid more.

I mention this, to tell some Ladies and others of great Note, that are Ensnared in the Love of that vile Time-wasting Sin of Cards and Dice (and Stage-plays,) that the Devil hath great power in ruling that which they call *Chance*: And that it is a greater Sin so to waste precious Time than they are aware of; Besides the vile corrupting of their Affections.

Books Printed for, and sold by Tho. Parkhurst, *at the* Bible and Three Crowns *at the lower End of* Cheapside, *near* Mercers Chapel.

THE English Nonconformity, as under K. *Charles* II. and K. *James* II. truly stated and argued. In *Quarto.*

A Treatise of Knowledge and Love compared: In two Parts: 1. Of falsly pretended Knowledge. 2. Of true saving Knowledge and Love In *Quarto.*

The Glorious Kingdom of Christ described, and clearly vindicated, against the bold Asserters of a future Calling and Reign of the *Jews*, and a thousand Years before the Conflagration, and the Asserters of the thousand Years Kingdom after the Conflagration. Being an Answer to Mr. *Tho. Beverley.* In *Quarto.*

A Reply to Mr. *Tho Beverley*'s Answer to my Reasons against his Doctrine of a Thousand Years Middle Kingdom, and of the Conversion of the Jews. In *Quarto.*

Of National Churches: Their Description, Institution, Use, Preservation, Danger, Maladies and Cure: Partly applied to *England.* In *Quarto.*

Church-Concord: Containing, 1. A Dissuasive from unnecessary Division and Separation, and the real Concord of the moderate Independents with the Presbyterians, instanced in ten seeming Differences. 2. The Terms necessary for Concord among all Churches and Christians. In *Quarto.*

Against the Revolt to a Foreign Jurisdiction, which would be to *England* its Perjury, Church-Ruin and Slavery. In two Parts. In *Octavo.*

Mr. *Richard Baxter*'s penitent Confession, and his necessary Vindication. In Answer to a Book called, *The Second Part of the Mischiefs of Separation:* Written by an unnamed Author. With a Preface to Mr. *Cantianus de Minimis, &c.* In *Quarto.*

The Scripture-Gospel defended, and Christ Grace and free Justification vindicated, against the Libertines, *&c.* In two Books *&c.* In *Octavo.*

Cain and *Abel*-Malignity; that is, Enmity to serious Godliness; that is, to an holy and heavenly state of Heart and Life, *&c.* All by Mr. *Richard Baxter.*

Books Printed for, and Sold by *John Salusbury*, at the *Rising Sun* over against the *Royal Exchange* in *Cornhill*.

AN End of Doctrinal Controversies, which have lately troubled the Churches, by Reconciling Explication, without much Disputing. By *Richard Baxter*. In *Octavo*.

A Rational Defence of Nonconformity: Wherein the Practice of Nonconformists is vindicated from promoting Popery, and ruining the Church; imputed to them by Dr. *Stillingfleet*, in his *Unreasonableness of Separation*. Also his Arguments from the Principles and Way of the Reformers, and first Dissenters, are answered; and the Case of the present Separation truly stated, and the Blame of it laid where it ought to be: And the Way to Union among Protestants is pointed at. By *Gilbert Rule*, Minister of the Gospel. In *Quarto*.

The Harmony of the Divine Attributes, in the Contrivance and Accomplishment of Man's Redemption by the Lord Jesus Christ, *&c.* By *W. Bates*, D. D.

The Duty and Blessing of a Tender Conscience plainly stated, and earnestly recommended to all that regard Acceptance with God, and the Prosperity of their Souls. Whereunto is added two Sermons, opening the Nature of Participation with, and demonstrating the Necessity of Purification by Christ. By *T. Crisp*. In *Twelves*.

Books Printed for, and Sold by *John Salusbury*, at the *Rising Sun* over against the *Royal Exchange* in *Cornhill*.

AN End of Doctrinal Controversies, which have lately troubled the Churches, by Reconciling Explication, without much Disputing. By *Richard Baxter*. In *Octavo*.

A Rational Defence of Nonconformity; Wherein the Practice of Nonconformists is vindicated from promoting Popery, and ruining the Church; imputed to them by Dr. *Stillingfleet*, in his *Unreasonableness of Separation*. Also his Arguments from the Principles and Way of the Reformers, and first Dissenters, are answered; and the Case of the present Separation truly stated, and the Blame of it laid where it ought to be: And the Way to Union among Protestants is pointed at. By *Gilbert Rule*, Minister of the Gospel. In *Quarto*.

The Harmony of the Divine Attributes, in the Contrivance and Accomplishment of Man's Redemption by the Lord Jesus Christ, *&c.* By *W. Bates*, D. D.

The Duty and Blessing of a Tender Conscience plainly stated, and earnestly recommended to all that regard Acceptance with God, and the Prosperity of their Souls. Whereunto is added two Sermons, opening the Nature of Participation with, and demonstrating the Necessity of Purification by Christ. By *T. Crisp*. In *Twelves*.

Pl + O

Pl + O